

8

THE JOURNAL OF THE MOSCOW Patriarchate

1973

8



Icon in the Church of the Prophet Elijah in Zagorsk, Moscow Region

Troparion, Tone 4: Angel incarnate, O greatest of prophets, second forerunner of Christ, glorious Elijah who didst send grace through Elisha to heal the sick and lepers, help us and cure our infirmities we pray.

OF THE MOSCOW PATRIARCHATE

УРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

Decision of the Holy Synod

ts meeting of July 2, 1973, under the
nship of the PATRIARCH, the Holy Synod
USSED: the questions of representation of
Russian Orthodox Church on the
Committee and on the Working Com-
of the "Faith and Order" Commission of
world Council of Churches.

e: From 1961 to 1966 Protopresbyter
Borovoy was a member of the Central Com-
and of the Working Committee of the

"Faith and Order" Commission of the World Coun-
cil of Churches, representing the Russian Orthodox
Church, who was later recalled from the Central
Committee and the Working Committee of the
"Faith and Order" Commission in view of his joining
the staff of the World Council of Churches.
Archpriest Liveriy Voronov was appointed in his
stead.

RESOLVED: that in view of Protopresbyter
Vitaliy Borovoy's having completed his term in

CONTENTS

Arch Award to George Stein
mission on Problems of Christian
ity and Inter-Church Relations in
ion
n Church Delegation's Visit to the

CHURCH LIFE

Conducted by Patriarch Pimen
of the Holy Trinity in the Trinity-St.
us Lavra by Vladimir Shishigin
sary Celebrations in the St. Nichol-
arish in Khamovniki by Mikhail
lov
tion Day at the Odessa Theological
inary by Hegumen Palladiy
of the Eparchies
ishop Andrey Sukhenko (in memo-

SERMONS

Why Weepest Thou?
nia on the Feast of the Transfigura-
resists the Proud but Gives Grace to
Humble

PEACE MOVEMENT

of the Committee for the Contin-
ion of Work of the CPC, Zagorsk,

| | | |
|----|---|----|
| 2 | May 25-28, 1973. Speech of Greeting by Patriarch Pimen | 27 |
| 2 | Address by CPC President Metropolitan Nikodim | 29 |
| 3 | Report by Metropolitan Yuvenalii | 37 |
| 3 | Christian Peacemakers in Session at the Trinity-St. Sergius Lavra by Konstantin Komarov | 45 |
| 4 | ORTHODOX CHURCHES: CURRENT EVENTS | |
| 6 | Jubilee of Bulgaria's Higher Theological School by Andrey Ignatiev | |
| 7 | ECUMENA | |
| 9 | The Third Theological Conversations | |
| 11 | Speech by Patriarch Pimen | 56 |
| 19 | Report by Metropolitan Nikodim | 57 |
| 19 | Speech by Archbishop Angelo Fernandes | 60 |
| 20 | Report by Metropolitan Yuvenalii | 63 |
| 23 | THEOLOGY | |
| 26 | Saint Thomas the Apostle by Archpriest Leonid Roldugin | 67 |
| 26 | Starets Paisiy Velichkovsky on Prayer of the Heart | 73 |
| 26 | Sergey V. Rakhrmaninov by Dr. Nikolay Uspensky | 79 |

Geneva and no longer being a staff worker of the World Council of Churches, he be appointed a member of the Central Committee and recommended for appointment to membership of the

Working Committee of the "Faith and Order" Commission of the World Council of Churches, a representative of the Russian Orthodox Church in place of Archpriest Liveriy Voronov.

Patriarch PIMEN of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD

Metropolitan NIKODIM of Leningrad and Novgorod

Metropolitan FILARET of Kiev and Galicia

Exarch of the Ukraine

Metropolitan SERAFIM of Krutitsy and Kolomna

Metropolitan YUVENALIY of Tula and Belgorod

Metropolitan NIKOLAY of Lvov and Ternopil

Bishop MELKHISEDEK of Penza and Saratov

Bishop GERMOCEN of Kalinin and Kashira

Metropolitan ALEKSIY of Tallinn and Estonia

Chancellor of the Moscow Patriarchate

Patriarchal Award to George Stein

On June 12, 1973, His Holiness Patriarch Pimen of Moscow and All Russia awarded Herr George Stein (Federal Republic of Germany) the Church Order of St. Vladimir, Equal to the Apostles, Second Class. Herr George Stein was honoured with this high award for his active assistance in restoring to the Pskov-Pechory Monastery the treasures carried off by the German occupation troops during the Second World

War and which until recently were at the municipal museum in Recklinghausen (FRG) where they had been discovered and identified by Herr Stein.

On May 23, 1973, at the decision of the government of the FRG these ecclesiastical and historical treasures were handed over to the Pskov-Pechory Monastery. The ceremony was attended by Herr A. Blumenfeld, Consul-General of the FRG in Leningrad, and other officials.

Session of the Commission of the Holy Synod on Problems of Christian Unity and Inter-Church Relations

On June 13, 1973, a session of the Commission of the Holy Synod on Problems of Christian Unity and Inter-Church Relations was held. The session was conducted by Metropolitan Nikodim of Leningrad and Novgorod, chairman of the commission, at his Moscow residence at Serebryany Bor.

Problems connected with the history of the Karlowitz schism were considered at the session. The commission was informed of the results of the studies carried out by its members in furtherance of the decision adopted at the session of September 5, 1972.

Consideration was given to suggestions and comments relating to the direction and the content of the work done, and further study plans were outlined.

The participants in the session analyzed the results of the assembly of the Commission on World Mission and Evangelism of the World Council of Churches devoted to the theme "Salvation Today" which was held in January 1973 in Bangkok, Thailand.

During the session the possibilities of theologians of the Russian Orthodox Church making a contribution to the theological studies of the Christian Peace Conference were discussed.

Members of the commission studied the results of the Third Conversations between the theologians of the Russian Orthodox and Roman Catholic Churches at Zagorsk, in June 1973.

Delegation from the Russian Orthodox Church in the GDR

Delegation from the Russian Orthodox Church paid a return visit to the German Democratic Republic from June 20 to 26, 1973, on invitation of the Union of Evangelical Churches in the GDR. The delegation included: Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations (head of the delegation); Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Archbishop Antoniy of Sk and Byelorussia; Bishop Mikhail of Ivan and Enotayevsk; Archpriest Igor Dean of the Cathedral of St. Nicholas Epiphany in Leningrad, and B. B. Vicker of the DECR.

The delegation visited Berlin, Potsdam, Leipzilberg, Rostock, Güstrow and Fürstenstadt meetings with Bishop Dr. Albrecht Schönherr, Chairman of the Union of Evangelical Churches, the bishops of the Länder, leaders of various Church organizations and educational institutions, attended services in the Evangelical churches and saw historical and cultural monuments of the people.

On June 20 the delegation was received by M. T. Efremov, Ambassador of the USSR to the German Democratic Republic.

The same day a reception was held in honour of the delegation by Herr F. Flint, State Secretary for Church Affairs of the government. The reception was attended by leaders of the Union of Evangelical Churches in the GDR, and representatives of state and public organizations of the country.

On June 22 the delegation from the Russian Orthodox Church was received by Herr H. Zinn, Deputy Chairman of the GDR Council of Ministers.

On Sunday, June 24, the members of the delegation celebrated Divine Liturgy in the Cathedral of St. Alexius, Metropolitan of Moscow, in which was built in memory of the Russian soldiers who fell in the battle of Leipzig in the Napoleonic war. The Liturgy was attended by Bishop Dr. Heinrich Ratke of the church, and senior officials of the Union of Evangelical Churches in the GDR.

On June 25, talks were held in Berlin between

the delegation and the leaders of the Union of Evangelical Churches in the GDR headed by the chairman, Bishop Dr. Albrecht Schönherr, concerning further contacts between the Russian Orthodox Church and the Union of Evangelical Churches in the GDR. It was agreed that bilateral theological talks would be held in the Soviet Union in 1974.

Bishop Dr. Albrecht Schönherr gave a farewell luncheon in honour of the delegation from the Russian Orthodox Church.

The same day the delegation was received by Deputy Chairman of the Christian Democratic Union of the GDR, Herr W. Heyl.

In the evening of June 25, Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, gave a reception in honour of the delegation from the Russian Orthodox Church. Among those present were Bishop Dr. Albrecht Schönherr and other leaders of the Union of Evangelical Churches in the GDR and representatives of the clergy of various Churches as well as of the government of the GDR, and leading public figures of the German capital. The reception was attended by M. T. Efremov, USSR Ambassador to the German Democratic Republic.

On June 26 the delegation returned to Moscow.

CURRENT EVENTS

On June 12, 1973, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, received Herr George Stein (Federal Republic of Germany) and his family.

On June 12, 1973, Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, received Archpriest Feriz Berki, Dean-Administrator of the Orthodox parishes in Hungary.

Between June 14 and 19, 1973, a session of the Executive Committee of the WCC Commission of the Churches on International Affairs was held in Visegrad at the invitation of the Ecumenical Council of Churches in Hungary. Aleksey Buyevsky, Deputy Chairman of the Commission, participated in the session.



Services Conducted by His Holiness Patriarch PIMEN

J U N E

June 17(4). Feast of the Holy Trinity. Pentecost. On the eve, at 3 p. m., His Holiness conducted Small Vespers with a reading of the akathistos to the Life-Giving Trinity and later the All-Night Vigil in the Cathedral of the Holy Trinity at the Trinity-St. Sergius Lavra. On the feast day the Patriarch celebrated Divine Liturgy and Vespers with prayers read on bent knees in that same cathedral.

June 18 (5). Feast of the Holy Spirit. His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany.

June 22 (9). Friday of the first week after Pentecost. Patriarch Pimen read the akathistos before the much-revered icon of the Mother of God "Joy Unhoped-For" in the Church of St. Elijah the Prophet in Obydensky Lane, Moscow.

June 24 (11). First Sunday after Pentecost, All Saints' Day. Patriarch Pimen conducted Divine Liturgy and on the eve the All-Night Vigil in the Church of All Saints in Sokol, Moscow. During the Liturgy His Holiness ordained Deacon Boris Demushkin presbyter to the Church of the Icon of the Mother of God "Joy of All Sorrowful" at the Kalitniki cemetery. After a festal moleben His Holiness preached a sermon.

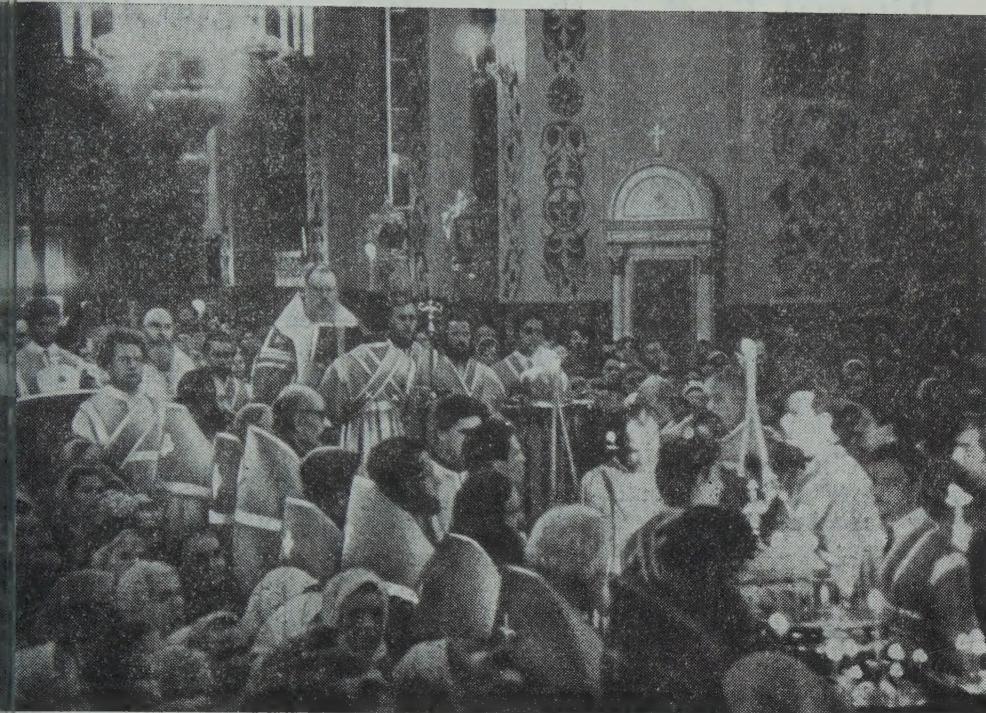
June 29 (16). Friday of the second week after Pentecost. Patriarch Pimen read the akathistos before the much-revered icon of the Mother of God called "Joy Unhoped-For" in the Church of St. Elijah the Prophet in Obydensky Lane, Moscow.

J U L Y

July 1 (June 18). Second Sunday after Pentecost, Feast of All Saints

Who Shone Forth in the Land of Russia. On the eve, His Holiness conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the service the Patriarch anointed the faithful with holy oil. His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa and His Holiness Patriarch Pimen of Moscow and All Russia concelebrated Divine Liturgy on the feast day in the Patriarchal Cathedral of the Epiphany with Metropolitan Yuvenaliy of Tula and Beatitude Metropolitan Nicodemus of Memph (Patriarchate of Alexandria); Metropolitan Sergiy of Kherson and Odes; Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch of Central Europe; Bishop Timotheos of Eleusis and Bishop Ireneos of Nicomedia (Patriarchate of Alexandria); Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral; Archimandrite Chrysostomos Papadopoulos, dean of the Alexandrian podvorye in Odessa; Archimandrite Makary Tayar, dean of the Antiochene podvorye in Moscow; Archpriest Pyotr Radchenko, Rector of the Russian Cathedral of Alexander Nevsky in Alexandria (Arab Republic of Egypt) and the clergy of the cathedral. The service was celebrated in Church Slavonic and Greek. After the Liturgy His Holiness Patriarch Pimen greeted His Beatitude Patriarch Nicholas cordially and presented him with a Vladimir icon of the Mother of God. Patriarch Nicholas said a few words in reply.

July 7 (June 24). The Feast of Nativity of St. John the Baptist. His Holiness Patriarch Pimen attended Divine Liturgy and on the eve the All-Night Vigil in the Domestic Church of Sts. Sergius and Nikon of Radon in the Patriarchal residence in Odes.



Archimandrite Pimen officiating at the All-Night Vigil with Metropolitan Sergiy in the Odessa Cathedral of the Dormition, July 11, 1973

June 25). Third Sunday after Pentecost. The Patriarch attended the Divine Liturgy in the Domestic Chapel of the Patriarchal residence in Odessa, on the eve the All-Night Vigil in the church of the Dormition at the monastery. After the All-Night Vigil His Holiness invoked God's blessing upon the brethren of the monastery.

June 26). Feast of the Tikhvin Icon of the Mother of God. His Holiness attended the Divine Liturgy in the Domestic Chapel of the Patriarchal residence in Odessa.

June 29). Feast of Sts. Peter and Paul. The Korsun Icon of the Mother of God. Patriarch Pimen attended the Divine Liturgy and the All-Night Vigil in the Odessa Cathedral of the Dormition. His concelebrants were Metropolitan Sergiy of Kherson and

Odessa, Archimandrite Chrysostomos Papadopoulos, dean of the Alexandrian podvorye in Odessa and clergy of the eparchy. At the All-Night Vigil Patriarch Pimen anointed the congregation with holy oil. After the festal moleben before the much-revered Korsun icon of the Mother of God, His Holiness delivered a sermon.

June 30). Friday of the fourth week after Pentecost. His Holiness Patriarch Pimen read the akathistos before the much-revered Korsun icon of the Mother of God in the Cathedral of the Dormition in Odessa assisted by Metropolitan Sergiy of Kherson and Odessa and numerous clerics.

July 2). Fourth Sunday after Pentecost. Patriarch Pimen attended the Divine Liturgy and on the eve the All-Night Vigil in the Domestic Chapel of the Patriarchal residence in Odessa.



Patronal Feast in the Trinity-St. Sergius Lavra

"Resplendent is a day when everything is steeped in the light of the rising sun; thus does the Lord display to us the beauty of His creation. Still greater is our delight on a great feast day when we sense beauty in the Word and in the Divine service; for, when the beauty of nature combines with the beauty of virtue, it shines forth in splendour. Such is today's celebration which sanctifies our sensual eyes of the body and with the rays of the Word illuminates our spiritual sight," — these are the words of St. John Chrysostom on the Feast of the Holy Trinity. Since apostolic times this day has been one of the great Christian feasts. The very special veneration of the Triune God in Russia has since time immemorial been expressed in the dedication to the Holy Trinity of innumerable churches and monasteries. The main cathedral of the Trinity-St. Sergius Lavra — an outstanding creation of Russian architects — is consecrated to the Life-Giving Trinity. As in times past, on the days of the celebrations for the patronal feast, pilgrims flock to the sacred lavra to bow in fervent prayer before the Shrine of St. Sergius, Abbot of Radonezh, a great and fervent worshipper of the Holy Trinity.

In the lavra, festive services in the churches started on the eve with the reading of the akathistos to the Life-Giving Trinity. In the Trinity Cathedral, Small Vespers and the akathistos were officiated by the Holy Archimandrite, His Holiness Patriarch Pimen, with the Father Superior, Archimandrite Ieronim Zinoviev and the brethren of the monastery. The All-Night Vigil began at 6 p. m. The Trinity Cathedral was crowded with worshippers. The Divine service was celebrated by His Holiness Patriarch Pimen. The choir of students of the theological academy and seminary conducted by choirmaster Mark Trofimchuk sang prayerfully in strict monastic style. The walls of the ancient cathedral resounded with the words of the stichera for "Lord, I have cried..." The canticles of the feast are filled with Christian hope and faith,

they reveal the salutary essence of providential acts of the Holy Spirit effected in the Church which sends down upon her faithful children the grace to perceive the mysteries of the Divine postases. The prayer to the Holy Spirit "O Heavenly King", which is neither sung nor read after Easter, resounds with renewed vigour as the crowd of believers sang in the Trinity Cathedral and long after echoed in the large square spreading a festive mood to its corners.

After the rain, the morning of feast day was bathed in freshness emanating from the awakening and renovated greenery. Numerous pilgrims attended the early service in the Cathedral of the Dormition, others went to the service held in the Church of Protecting Veil where Divine Liturgy was officiated by the Rector of the Theological Academy, Bishop Vladimir Dmitrov. A silent prayerful crowd awaiting Patriarch Pimen in the Trinity Cathedral. At 9.30 a. m. to the pealing of bells, His Holiness proceeded to the cathedral to celebrate Divine Liturgy, the primikeron and cross before him in solemn procession. The cathedral and all the lavra churches were lavishly decorated with flowers and greenery. Following Communion Verse, Archimandrite Evlogiy Smirnov, the steward of the lavra, preached a sermon. Vespers followed immediately after the Liturgy. Prayers were read on bent knees; the first two by Patriarch Pimen. After dismissal, to the chanting of the troparion, the officiating priests accompanied His Holiness to the Patriarchal Chambers. For a while the bells ceased to ring and quiet reigned in the square. His Holiness appeared on the balcony of his chambers and after congratulating the crowd with the great feast, blessed the worshippers. Festively sounding "Eis polla..." and, drowning the沉寂 and the joyful exclamations of the crowds, the deep tones of the great bell resounded again. At 2 p. m. the brethren of the monastery, bearing

anagia,* proceeded to the refectory. His Holiness Patriarch Pimen attended the festive meal and thereafter addressed the monks with a word of exhortation. Then followed the singing of the traditional "Many Years."

Bearing flowers in their arms, happy and joyful after participating in joint brotherly prayers, the pilgrims slowly walked out of the ancient gates of the lavra.

VLADIMIR SHISHIGIN

* PANAGIA—(all-holy in Greek). In this case altar bread from which a part has been re-

moved during the Divine Liturgy in honour and in memory of the Mother of God. In Orthodox monasteries there is a custom that, at the end of the Liturgy, this panagia is placed upon a panagiar (a vessel of the type of a paten) and carried into the refectory in solemn procession. After the fraternal meal the officiating priest exalts the panagia (i. e., raises it above his head) during the singing of a canticle glorifying the Holy Trinity and prayers to the Mother of God, and then breaks it up during the singing of the Theotokions. The broken particles of the panagia are then distributed to all those who have partaken of the meal in memory of the appearance of the Blessed Virgin (after the Dormition) to the Apostles as they sat at table. The order of the panagia is set out in detail in the Psalter. In some Russian monasteries the panagia is called the "prechistaya."

The St. Nicholas Parish in Khamovniki, Moscow

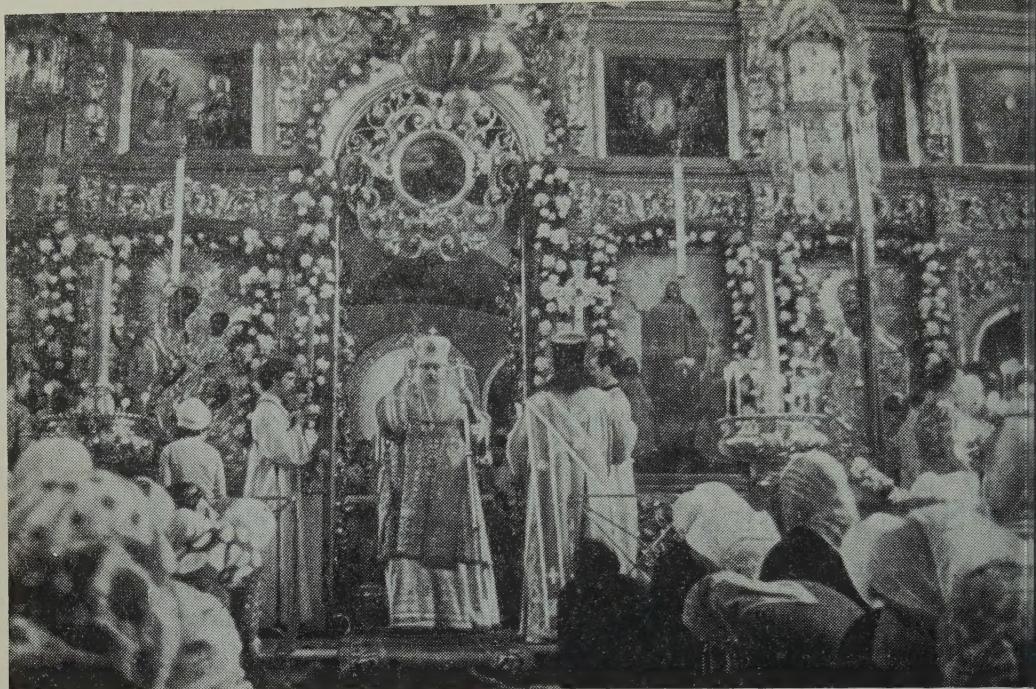
June 11 (May 29), 1973, marked the 25th anniversary of the day when the much-revered icon of the Mother of God, "Help of the Sinful," was installed in the St. Nicholas Church in Khamovniki, Moscow.

In the middle of the last century, Dmitriy Nikolayevich Boncheskul lived in the parish of St. Nicholas in Khamovniki. He was a devout Christian, known for his hospitality and kindness to pilgrims. He was often visited by the monks of the Odrin Monastery of St. Nicholas (Orel province), where the icon "Help of the Sinful" was especially

venerated, and in token of their gratitude for his hospitality they gave Dmitriy Nikolayevich a copy of this icon. When the Mother of God extended Her merciful help through the miraculous icon, Dmitriy Nikolayevich with the blessing of the parish priest donated the holy icon which was solemnly installed in the St. Nicholas Church. This event occurred on May 29, 1848, Saturday before Trinity Sunday, All Souls' Day. The holy icon was installed before All-Night Vigil in the left side of the iconostasis near the left choir where the patronal icon of the church stands



His Holiness Patriarch Pimen conducting a festal moleben before the much-revered icon of the Mother of God "Help of the Sinful," June 11



His Holiness Patriarch Pimen conducting Divine service in the Church of St. Nicholas in Khamovniki
June 11

today. A moleben was read before the icon. Soon after, the left Side-Chapel of St. Demetrius of Rostov was re-dedicated to the Icon of the Mother of God "Help of the Sinful" and, in addition to March 7 (old style), May 29 was marked as a second feast day, the day of the translation of the icon to St. Nicholas Church. The icon was put in the iconostasis of the side-chapel where it is to this day. Every week on Wednesdays and Sundays after the Liturgy a moleben is said accompanied by the blessing of the water and the reading of the akathistos. At first it was the akathistos to the Mother of God "Relieve My Sorrows" which was chanted to the special refrain for the "Help of the Sinful" icon. However, from 1921 it has become the custom to read the akathistos and to conduct a special service to the icon "Help of the Sinful" written by the rector of the church, Father Viktor Lebedev and sanctioned by His Holiness Patriarch Tikhon. Then the chanting of the akathistos was transferred to Tuesday. In 1933, Archpriest Vasiliy Doronkin wrote a new akathistos which is read today.

The 100th anniversary of the translation of the icon to the Church of St. Nicholas was celebrated in 1948. That year June 11 was Ascension Day. The All-Night Vigil, starting at 6 p. m. on the eve of Ascension Day, was officiated by Archbishop Makariy of Mozhaysk. At midnight, the All-Night Vigil was followed by early Liturgy. At 10 a. m. Patriarch Aleksiy officiated at late Liturgy; after the Liturgy the holy icon was carried in procession round the church. At 11 a. m. Archbishop Makariy officiated at the All-Night Vigil on June 11 in the evening and Divine Liturgy on Saturday June 12. On Saturday evening, the All-Night Vigil was officiated by the local cleric, headed by the rector, Archpriest P. Lepekhin and, on Sunday, the late Liturgy was celebrated by Protopresbyter Nikolay Kolchitsky. After the service, the rector read out the decree of His Holiness Patriarch Aleksiy decorating the rector with a second ornated cross. The feasts of Vespers were celebrated on Sunday. The akathistos was read according to the office for "Glorification of the Mother of God." Divine service was attended by crowds of worshippers, the church being packed.



His Beatitude Pope and Patriarch Nicholas VI of Alexandria and His Holiness Patriarch Pimen in the Trinity-St. Sergius Lavra

His Holiness Patriarch Pimen and His Beatitude Pope and Patriarch Nicholas VI of Alexandria concelebrating Divine Liturgy with Metropolitan Sergiy of Kherson and Odesa, Metropolitan Yuvenaliy of Tula and Belev, Metropolitan Nicodemus of Memphis (Patriarchate of Alexandria) and Archbishop Filaret of Berlin and Central Europe in the Patriarchal Cathedral of the Epiphany, Moscow, July 1





His Holiness Patriarch Pimen addressing the Rector (left), teachers and students of the Moscow Theological Academy and Seminary on Graduation Day, June 14

His Holiness Patriarch Pimen handing a diploma and cross of Doctor of Divinity honoris causa to Archpriest Feriz Berki, Dean-Administrator of the Patriarchal Orthodox parishes in Hungary



was conducted by the precentor V. A. Aleksandrov.

Since 1948, Vespers on the feast of the icon "Help of the Sinful" on March 1 and June 11 (May 29), are said according to a special ritual: the Canon Skorbnikh Navedeniya" with the chanting of all the troparia combined with the usual canon of the office to the Mother of God "Help of the Sinful."

In 1973, the great festive celebration of the 125th anniversary on June 11

(May 29) was officiated by His Holiness Patriarch Pimen: All-Night Vigil on the eve, Divine Liturgy and the festive moleben on the feast day assisted by the clergy of the church and other Moscow clerics. After the moleben His Holiness delivered a sermon.

On the second day of the feast, Archbishop Pitirim of Volokolamsk officiated Vespers with akathistos together with the clergy of the church.

MIKHAIL SOKOLOV

NEWS OF DIVINITY SCHOOLS

Graduation Day at the Odessa Theological Seminary

On June 14, 1973, the Odessa Theological Seminary marked the end of the academic year with a special ceremony. Divine Liturgy was celebrated by Metropolitan Filaret of Kiev and Galich and Metropolitan Sergiy of Kherion and Odessa, assisted by Archimandrite Agafangel, Rector of the seminary, lecturers and graduates who have taken holy orders. Metropolitan Filaret conferred the first priestly ward — the epigonation — on those of the graduates who had assisted during the liturgy. After the Communion verse Archimandrite Agafangel preached a sermon.

Before the thanksgiving moleben Metropolitan Filaret addressed a short homily to the seminarists and all those present in the church.

After the moleben the canonical "Many Years" was sung. Metropolitan Filaret blessed the congregation and sprinkled the graduates with holy water while Metropolitan Sergiy offered everyone the cross.

The ceremony marking the end of the academic year, which opened at 2 p. m. in the Assembly Hall of the seminary, was attended by Metropolitan Filaret, Metropolitan Sergiy, Metropolitan Ioann Kukhtin, Archimandrite Chrysostomos Papadopoulos, Exarch of the Patriarch of Alexandria, Archimandrite Agafangel, Rector of the seminary, A. N. Kravchenko, Assistant Rector of the seminary, Hegumen Palladiy Shi-

man, Secretary of the Board, and professors, pupils, and guests.

The main speaker was Assistant Rector Kravchenko. Archimandrite Agafangel read the text of the telegram which had been sent to His Holiness Patriarch Pimen on the occasion of the completion of the academic year, and the answer of His Holiness which had been received by Metropolitan Sergiy. Everyone present sang "Many Years" to Patriarch Pimen.

Then the audience listened to the reading of other telegrams dispatched to the permanent members of the Holy Synod and former rectors of the Odessa Seminary, and the answers received, in which the senders expressed their good wishes to those who were leaving the seminary for pastoral service. On that day the seminary received telegrams from the theological schools in Moscow and Leningrad and from the ex-graduates of the Odessa Seminary.

Metropolitan Filaret addressed those attending the ceremony in the Assembly Hall with the following words: "I am very pleased to have this opportunity of being present for the first time at the graduation ceremony of the Odessa Theological Seminary. In my short address in the church I have already said what awaits those of you going into pastoral service, but I should like to add that though for the last four years you have been attending a course of studies here and receiving a consid-



Metropolitan Filaret of Kiev and Galich, Metropolitan Sergiy of Kherson and Odessa and Metropolitan Ioann Kukhtin with teachers and students of the Odessa Theological Seminary and guests on Graduation Day, June 14

erable amount of knowledge which enables you to be pastors of the Church, nevertheless man must never be satisfied with what he has achieved if he strives after perfection. Therefore you must broaden your outlook to be worthy pastors of the believers. Some of you will serve in the western areas of the Ukrainian Exarchate, in areas where only thirty years ago existed the Uniate Church which for three centuries maintained and disseminated the Roman Catholic teaching. So that you pastors who are going to serve there must be extremely wise pastors and faithful to the Orthodox Church. The Russian Orthodox Church trusts you and sends you into this vineyard in the hope that you may reap worthy harvests. You future pastors of the Church must always preserve the purity of Orthodoxy. An Orthodox priest is not only a good pastor who readily makes many sacrifices for the sake of his flock. He is also a patriot of his Motherland. In one of his sermons Metropolitan Filaret Drozdzov of Moscow said the following:

'He who is not a worthy citizen of his country is not worthy of God's Kingdom'. These words are fully in keeping with the words of our Lord Jesus Christ Who said that greater love has no man than this, that a man lay down his life for his friends. I wish the graduates most fruitful success in their pastoral service, and I thank their teachers for the work they have done, the in-charge of the seminary, for their good leadership, and His Eminence Metropolitan Sergiy for the spiritual guidance of the seminary, and I hope that Odessa Theological Seminary may continue to train worthy pastors of the Russian Orthodox Church.'

Afterwards Metropolitan Sergiy dressed Metropolitan Filaret: "I could not be silent and I must express my joy at seeing you, Your Eminence, among us today on this occasion so joyous and significant for our Odessa Theological Seminary. I should like to thank Your Eminence and express cordial brotherly gratitude to you on my own behalf and on behalf of the lecturers and

ors who have worked so diligently to train the future pastors of Christ's church, on behalf of our dear pupils and of everyone gathered here, for your visit to our God-preserved city and for sharing with us the joy which is joy not only for the Odessa Theological Seminary but for the entire Russian Orthodox Church."

Metropolitan Sergiy also warmly thanked the Father Superior, the lecturers of the seminary, and all the tutors and other personnel who had so diligently endeavoured to pass their knowledge on to their pupils and to bring them up to be good servants of Christ's church. His Eminence concluded his speech by saying that it was a joy for the Odessa Theological Seminary to hear good opinions of its pupils as worthy servants of Christ's Church and good and exemplary citizens of our great country. Metropolitan Sergiy called for God's blessing upon the assembly.

Metropolitan Filaret presented graduation certificates, blessing each seminary-leaver in turn. Metropolitan Sergiy blessed the graduates and presented each of them with a Bible. Father Iliya Rusanyuk who finished the seminary with honours, and Nikolay Krutsyn, Nikolay Tretyakov and Yuriy Roman, the best graduates of the seminary, were presented with books published by the Moscow Patriarchate and the Exarchate of the Ukraine for their excellent academic success.

On behalf of the graduates Father Iliya Rusanyuk delivered a short speech of gratitude.

At the conclusion of the ceremony Archimandrite Agafangel thanked Metropolitan Filaret for his most kind attention, and Metropolitan Sergiy for the constant solicitude and love extended by him to the seminary.

Afterwards the guests and all the participants in the ceremony partook of a festal meal. That afternoon Metropolitan Sergiy held a reception for the rector, lecturers and the graduates of the seminary. His Eminence distributed to graduates who had taken holy orders their appointments to parishes on behalf of the Education Committee of the Holy Synod. The graduates thanked Metropolitan Sergiy most cordially for the fatherly love, attention and constant solicitude he had shown the seminarists and for the honour extended to them.

At 7.30 a. m. on June 15 all the graduates attended the akathistos said before the much-revered Korsun icon of the Mother of God in the Cathedral of the Dormition.

The academic year at the Odessa Theological Seminary ended successfully. For the seminary it will be a great joy to hear that its graduates are working worthily, carrying the light of evangelical truth to people and doing it with diligence and self-denial.

Hegumen PALLADIY SHIMAN,
Secretary of the OTS Board

NEWS OF THE EPARCHIES

Eparchy of Moscow. On January 15, Feast of St. Seraphim of Sarov, Metropolitan Serafim of Krutitsy and Kolomna, celebrated the Divine Liturgy in the Holy Trinity Church in Lyubertsy. His Eminence delivered a sermon on the ascetic feats of St. Seraphim and on the need to follow his example in faith and devotion, and thereafter blessed the congregation. On January 21, 34th Sunday after Pentecost, Metropolitan Serafim celebrated the Divine Liturgy in the Church of Sts. Cosmas and Damian the Holy Martyrs, in Bolshevo. His Eminence delivered a sermon on the theme of the Gospel reading and blessed the faithful.

On February 23, Feast of St. Charalampus the Martyr, Metropolitan Serafim visited the Epiphany Church in Kolomna. He was met by the local and visiting clergy and by the members of the church council. After the Liturgy a moleben was said to St. Charalampus. His Eminence delivered a sermon and blessed the congregation.

On March 4, Meat-Fast Sunday, the Sunday of the Last Judgement, Metropolitan Serafim celebrated the Divine Liturgy in the Church of the Tikhvin Icon of the Mother of God in Stupino. He preached a sermon on the Last Judgement and God's punishment for sin, and thereafter blessed the faithful. On March 14, Wed-

nesday in the first week of Lent. His Eminence read the Great Canon of St. Andrew of Crete in the Holy Trinity Church of the Patriarchal podvorye in the village of Lukino. On March 16, Friday in the first week of Lent, Metropolitan Serafim celebrated the Liturgy of the Presanctified in the Holy Trinity Cathedral in Podolsk.

On May 4, Friday of Easter Week, Metropolitan Serafim celebrated the Divine Liturgy in the Holy Trinity Cathedral in Podolsk followed by an Easter procession round the cathedral. His Eminence delivered a homily and blessed the worshippers.

Eparchy of Kiev. During the weeks from March to May inclusive, the Exarch of the Ukraine, Metropolitan Filaret of Kiev and Galich, officiated in the St. Vladimir Cathedral in Kiev. According to custom, he concelebrated with the Vicar of the Kiev Eparchy, Bishop Varlaam of Pereyaslav-Khmelnitsky. He also officiated in other churches in Kiev and the Kiev Eparchy.

On March 13, Tuesday in the first week of Lent, Metropolitan Filaret read the Great Canon of St. Andrew of Crete in the Convent of the Protecting Veil in Kiev, and on Wednesday, March 14, in the Convent of St. Flor. On March 16, Friday in the first week of Lent, he celebrated the Liturgy of the Presanctified in the Convent of the Protecting Veil in Kiev.

On April 30, Monday of Easter Week, the Exarch celebrated the Divine Liturgy in the Convent of the Protecting Veil. In the evening, following Easter Vespers and Mattins in St. Vladimir Cathedral, the Exarch received Easter greetings from the clergy of Kiev and the Kiev Eparchy, and also from the faithful, while the metropolitan choir sang Easter hymns.

On May 2, Wednesday of Easter Week, Metropolitan Filaret celebrated the Divine Liturgy in the Convent of St. Flor in Kiev, and on May 5, Saturday of Easter Week, in the Church of the Ascension in Demeyevka, Kiev. On May 6, second Sunday after Easter, Sunday of St. Thomas and the Feast of St. George the Victorious, Metropolitan Filaret celebrated the Divine Liturgy in the Church of St. George in the village of Selishche, Baryshevsky District of the Kiev Eparchy. He was met at the entrance by the rector, Father Mikhail Makeyev, who spoke a word of welcome. During the Liturgy, His Eminence bestowed a pectoral cross upon Father Nikolay Pyatosenko. After the Liturgy there followed the Easter procession round the church and the ritual singing of "Many Years."

His Eminence Metropolitan Filaret preached sermons and blessed the faithful during and after every service.

Eparchy of Argentina. On April 5, 1973, Bishop Maksim of Argentina and South America accompanied by Archimandrite Platon Udomko, set out on a tour of the Province of Misiones to visit the parishes of the Moscow Patriarchate. Annunciation Day was approaching. Grace intended to spend this great feast with the Orthodox flock in those remote provinces. It was decided to proceed by the shortest route to Misiones, avoiding crowded highways. Quite unexpectedly it began to rain, a persistent autumn drizzle. Our "Rambler" was an old experienced traveller, but it was growing harder and harder for it to fight its way over the boulders and through the deep mud, and it finally stuck. Our efforts to pull it out were unsuccessful. Wandering around in search of help, we chanced to walk into a village where we found someone with a tractor with whose kind help we set going again, but not for long — our tractor broke down. We found ourselves again in search of help, trying to stop one of the lorries speeding by. Not every one wanted to leave his cozy cabin in the pelting rain, finally some kind souls towed our ailing "Rambler" to the nearest repair shop which happened to be in the town of Concordia, 70 kilometers from the site of our mishap! The necessary pairs took three whole days!

But those three days were by no means wasted, for we had very happy meetings with Roman Catholic brothers. On the invitation of Monsignor Ricardo Rosh, Bishop of Concordia, Bishop Maksim concelebrated with Archimandrite Platon the All-Night Vigil and the Divine Liturgy in the local cathedral on the Feast of the Annunciation. The dean of the cathedral, Padre Jorje, was most courteous to us. Next, the 4th Sunday of Lent, Bishop Maksim celebrated the Divine Liturgy in the domestic cathedral in the residence of Bishop Rosh of Concordia, who attended the service. During the service which followed, the bishop expressed his interest in the life of the Russian Orthodox Church today, in the development of theology, whether there were possibilities for young people to receive religious instruction. After the service Bishop Rosh took Bishop Maksim round the episcopal building, and invited him to celebrate the Divine Liturgy next day in the church of the Carmelite Convent. This ancient convent is known for its particularly strict rules: the novices never leave the premises and no one is allowed to visit them, even the church is separated from them by an iron grating. As a result they wear no footwear. Of course most of them have no idea of the Russian language, still less of Church Slavonic. Bishop Maksim

herefore, instructed Archimandrite Platon to sing in Spanish, and himself celebrated the Liturgy in that language. Devoutly and prayerfully, the nuns took part in the divine service. Reverend Mother Maria Los Anjeles, cordially thanked Bishop Maksim on her own behalf and the sisters for the divine service of the Holy Orthodox Church, which deeply impressed them, and begged him to remember them and their convent in his prayers. After the service, a modest repast was offered us in one of the convent rooms. On the same day an interesting and edifying meeting took place with the teachers and students of the local Roman Catholic theological seminary.

On April 9, Bishop Maksim took leave of Bishop Ricardo Rosh and started on his way to Misiones. In the evening of April 10, His Grace reached the town of Obera where he was met by Father George Sanchez. The order of Bishop Maksim's visits to the parishes of Misiones was then planned, and was several times announced over the local radio.

On April 11, Wednesday in the 5th week of Lent, a large crowd gathered in the Dormition church of the colony of Bajo Troncho where Bishop Maksim officiated at Mattins and read the Canon of St. Andrew of Crete. The next day he celebrated the Divine Liturgy. On April 13, Friday in the 5th week of Lent, he celebrated the Divine Liturgy in the Church of the Presentation in Amegino. In the evening of the same day, which was the eve of the Feast of the "Glorification of the Blessed Virgin" (Saturday of Akathistos), he read the office of the "Glorification of the Mother of God" in the Dormition church of Bajo Troncho.

On April 14, Saturday in the 5th week of Lent, the Divine Liturgy was celebrated in the Resurrection Church in Japaju. In the evening Bishop Maksim had a meeting with the faithful of Campa Viera. A festive moleben with the blessing of water was said in the house of one of the parishioners, and thereafter a conference took place on the question of setting up a parish of the Russian Orthodox Church for the local believers. It was decided that, until the parish was set up, the Orthodox of Campa Viera would be served by Father George Sanchez.

On April 15, 5th Sunday of Lent, His Grace celebrated the Divine Liturgy in the Church of All the Saints of Russia in the colony of Governor Lopez.

In all the parishes, Bishop Maksim held consultations with the parishioners and the church councils on problems of ecclesiastical and parish life. The faithful listened with love and great attention to their archpastor, a meeting

with whom was truly a great feast for those living so far away from the cathedral city. Many of them recalled the life, culture, and customs of their Motherland.

On his way to Buenos Aires, Bishop Maksim visited the city of Santa Fe, and on April 20 held a consultation with the heads of the Russian Orthodox community on the order of church services to be held during Holy Week and Easter Week. Bishop Maksim then left for Buenos Aires leaving Archimandrite Platon in Santa Fe.

Central European Exarchate. May 27, 1973, was a warm sunny day, rather unusual for the changeable weather in Berlin. The rays of the sun lit up the blue cupolas of the Resurrection Cathedral standing on a promontory in West Berlin. A stream of cars moves continuously along the wide avenues nearby. The cathedral stands as though on an island surrounded by a live hedge of greenery and flowers.

It was a particularly joyful occasion for the faithful of the Central European Exarchate: they were meeting their new archpastor, Archbishop Filaret, Patriarchal Exarch to Central Europe. On the porch he was greeted by Aleksandra



The Cathedral of the Resurrection in West Berlin



Archbishop Filaret of Berlin with clerics and the faithful at the entrance of the Cathedral of the Resurrection, May 27

M. Hofman, the warden of the cathedral, with bread and salt according to the Russian custom. Inside the cathedral the Exarch was met by the cathedral clergy with "Gloria," and by the klyuchar Father Pyotr who addressed His Grace with the words:

"You have entered a church which stands as an island of Orthodoxy in the Western world. Orthodox Russian believers foregather here to rest in spirit, to hear the Russian language, to take part in the Orthodox divine service, to feel in contact with their great Church and their country, with the soil where once stood their cradle, to find comfort and consolation. There are not many of us here today because some come only on great feast days. They come from afar, for it is hard to live without a place of worship, they yearn to come here where they hear their native tongue, where the faith of their fathers is professed."

Archbishop Filaret expressed his thanks for the warm welcome and called on all to pray with him before the Throne of the Almighty and beseech His blessing upon his forthcoming ministry.

During the Divine Liturgy, some of the canticles were sung in German as is the custom there.

The archiepiscopal choir directed by the prcentor, N. R. Zhdanov, sang prayerfully. All the Orthodox clergy of West Berlin arrived to welcome their archpastor by the beginning of *mn Leben*.

Before the moleben, His Grace addressed the faithful with the following words: "Christ risen! Beloved fathers, brothers and sisters the Lord, first of all I must convey to you the blessing of the Primate of our Church, Patriarch Pimen, who admonished me and bid me tell you, faithful children of our Church residing in this Exarchate, that he remembers you, pray for you, and is always ready to impart spiritual help to you all, who are ever close to his heart. For us Christians, distance and time are no hindrance to spiritual communion and to unity in faith. All of you assembled here in prayer bear witness to the high purpose to which the holy church is dedicated, as has been aptly said by Father Pyotr in his welcome. Let us recall today's Gospel narrative and our Saviour's words to the woman of Samaria. In reply to her question of where ought one to worship God, He replied: "...the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," but "the true worshippers

all worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John 4: 21-23). And if for us, Russians, our Holy Russian Orthodox Church, who is in our Motherland, is Jerusalem, let us be true to her everywhere, and here also on the soil of Berlin. It is a joy to see you all abiding in peace and in ritual unanimity. As for me, in obedience to our Mother Church, I shall endeavour to serve you with all my strength and ability ever following the behest of our Saviour."

After the moleben, Archpriest Sergiy Polozhenyi, the Dean-Superintendent of the West Berlin parishes, speaking on their behalf, congratulated Archbishop Filaret on his accession to the Berlin cathedral.

In reply the Exarch said that he was by no means disturbed by the fact that the Berlin flock was so small. Following the words of ouraviour, the Russian Orthodox Church has sent her shepherd to take care of one sheep, leaving the others to someone else's care for, in the eyes of God, this one sheep is just as precious as those other flocks where there are many.

Among the believers of the Russian Orthodox church in Berlin there are Orthodox Germans. Many of them have learned the Russian language and are acquainted with the Orthodox church service. Suffice it to say that Archdeacon Rafail, of the cathedral, the Reader Shtanke, and also the cleric of the church in Tegel, Father Sergiy Taurit, are all Germans by birth, but they speak Russian fluently and, as regards knowledge of divine service, they know it just as well as our monks in a monastery. However, there are German parishioners who have but recently joined the Orthodox Church, and though they scarcely know a word of Russian, they ardently love the Orthodox divine services and attend regularly. His Grace addressed them a few words of greeting. The festive service ended with the singing of the ritual "Many Years."

On June 8, in connection with his accession to the Exarchate of Central Europe, Archbishop Filaret called on Mr. Gerald Götting, Chairman of the Christian Democratic Union of the German Democratic Republic, and conveyed to him the greetings of His Holiness, the Patriarch of Moscow and All Russia, and the feelings of sincere friendship of the faithful of the Russian Orthodox Church for the Christians and all the people of the German Democratic Republic. Mr. Götting stressed that the friendly relations of long duration between the CDU and the Russian Orthodox Church have already proved beneficial to the cooperation of Christians in the struggle for security and peace in the whole world. The cooperation of the Christian Demo-

crats of the German Democratic Republic and the Russian Orthodox Church is also of great importance in strengthening and developing their ecumenical relations with the Christians of other socialist countries.

Eparchy of Vladimir. On November 19, 1972, 25th Sunday after Pentecost, Archbishop Nikolay of Vladimir and Suzdal celebrated the Divine Liturgy followed by a moleben and on the eve the All-Night Vigil, in the Church of the Nativity of the Blessed Virgin in the village of Lukino. On his arrival for the All-Night Vigil, the archbishop was solemnly met by the members of the church council and the faithful. The rector, Archpriest Feodosiy Ogloblinsky, delivered an address of welcome. During the Divine Liturgy His Grace preached on the theme of the Gospel reading and blessed the faithful at the end of the service. On November 26, 26th Sunday after Pentecost, Feast of St. John Chrysostom, Archbishop Nikolay celebrated the Divine Liturgy and the All-Night Vigil on the eve in the same church. At the Liturgy he preached a sermon on the theme of the Sunday Gospel.

On December 17, 29th Sunday after Pentecost, Feast of St. Barbara the Megalomartyr, Archbishop Nikolay celebrated the Divine Liturgy, and on the eve the All-Night Vigil, in the recently restored Church of All Saints in the village of Edemskoye. He was met by the members of the church council and was greeted by the rector, Archpriest E. Boichuk. During the liturgy His Grace preached a sermon on the healing by our Lord of the ten lepers, and on how we should thank Him for His bounties. After a festive moleben His Grace blessed the congregation.

Eparchy of Vologda. On May 5, Saturday of Easter Week, Archbishop Mikhail of Vologda and Veliki Ustyug officiated at Easter Mattins and the Divine Liturgy in the Church of Sts. Joachim and Anne in the village of Nosovsk situated five kilometres from Cherepovets. His Grace preached a sermon on the Resurrection of Christ and called upon the faithful to multiply Christian virtues, strengthen faith, keep Easter joy in their hearts, and pray fervently. After the festive moleben and the singing of "Many Years," there followed an Easter procession round the church, in which a large crowd of the local faithful, as well as many who had come especially from Cherepovets for the feast, took part.

On the evening of the same day, Archbishop Mikhail officiated at the All-Night Vigil in the Cathedral of the Resurrection in Cherepo-

vets. It was the eve of the patronal feast, 2nd Sunday after Easter, St. Thomas' Day. The Resurrection Cathedral, built of white stone with four altars, stands on a promontory at the junction of the rivers Sheksna and Yagorba, in the most ancient section of Cherepovets. It was built 150 years ago and was decorated anew with frescoes in the years 1961-70. During the All-Night Vigil His Grace delivered a homily on the appearance of the Resurrected Christ to the Apostles, and called upon the faithful to pray for spiritual and moral renewal so as to be worthy to participate in the joy of Christ's Resurrection. On May 6, the day of the feast, Archbishop Mikhail celebrated the Divine Liturgy in the same cathedral. Beautifully decorated and full of light, the spacious cathedral was crowded with worshippers. His Grace preached on the theme of the Gospel reading and spoke on the great significance of the church in the life of a Christian. After the moleben and the Easter procession round the cathedral, "Many Years" was sung. In the evening, Archbishop Mikhail read the akathistos to the Resurrection of Christ and preached an exhortation. He thereafter thanked the clergy, the choir and all present for their zealous work in beautifying the church.

On May 23, Feast of St. John the Divine, Archbishop Mikhail celebrated the Divine Liturgy, and on the eve the All-Night Vigil in the Church of the Prophet Elijah in the village of Ilyinskoye. He was warmly welcomed by the parishioners and the rector, Archpriest Grigoriy Mikhailov, spoke a word of welcome.

On May 23, Midway to Pentecost, Archbishop Mikhail celebrated the Divine Liturgy in the Church of the Exaltation of the Holy Cross in the town of Gryazovets. The church was crowded with believers long before he arrived. His Grace was festively greeted by a prayerful crowd standing with lit candles and flowers in their hands. During the Liturgy His Grace preached a sermon on the day's feast. Then followed the Little Blessing of the Waters and the asperging of the faithful.

Exarchate of Western Europe. On Saturday, May 3, 1973, eve of the Meat-Fast Sunday, Sunday of the Last Judgement, Metropolitan Antoniy of Surozh, Patriarchal Exarch in Western Europe, arrived in Oxford at the invitation of the church council of the Annunciation Church parish. He officiated at the All-Night Vigil and blessed the congregation. Thereafter he held a consultation with the members of the church council and the building committee with regard to the progress being made on the new church

and also on the life of the parish. The next day His Eminence concelebrated the Divine Liturgy with Archimandrite Kallist Vera and Father Hris Udoenko, and preached a sermon on the theme of the Gospel reading, and blessed the congregation. Thereafter, all the parishioners gathered in the hall of St. Gregory House where a short report was given regarding the building of the new church and on donations thereto. It was planned that, before moving into the new church, an official farewell service would be held in the chapel which had so far been used. The consecration of the new church is due to take place on the Feast of the Annunciation, which will be its patronal feast. Metropolitan Antoniy will officiate on the occasion.

In the evening Metropolitan Antoniy preached a sermon to the students of Oxford University in the church of the new college, on the significance of Christ's Resurrection and the fulfillment of Divine Providence for the University and the salvation of man.

Eparchy of Novgorod. On May 17, the faithful of the town of Staraya Russa prayerfully marked the Feast of the Icon of the Mother of God called "Staraya Russa." Metropolitan Nikodim of Leningrad and Novgorod arrived in the church of Staraya Russa for the All-Night Vigil on May 16, 1973. At the entrance His Eminence was met by the clergy and the rector, Archimandrite Kladian Modenov, who spoke a word of welcome. In reply, His Eminence said: "I am very happy that the Lord has again



Metropolitan Nikodim of Leningrad and Novgorod with clerics and worshippers in a church in Staraya Russa, May 17

brought me to this church and to pray before the most revered icon of the Mother of God. beseech the Lord to bestow His blessing on Archimandrite Kladian and on all who toil and pray in this holy church." The litany and polytropos were said by Metropolitan Nikodim with the clergy of the church. The akathistos to the Mother of God was also read.

On May 17, following the ritual welcome, His Eminence celebrated the Divine Liturgy with a number of priests taking part. The church was so crowded that many had to stand outside in the yard.

Both after the All-Night Vigil and the Divine Liturgy, His Eminence preached about the Mother of God, Who is the Mother of all Orthodox Christians and Who always lends an ear to our prayers addressed to Her in faith, love and veneration.

On the same day His Eminence inspected the church and the houses of the clergy, and ascertained that the clergymen of Staraya Russa have good living quarters. On his way back from Novgorod, Metropolitan Nikodim visited the church and the priest's house in the village of Korystyn.

Eparchy of Poltava. May 26 is the patronal feast of the Cathedral in Poltava, Feast of St. Makariy the Miracle Worker of Pereyaslav. The All-Night Vigil was officiated on the eve, and the Divine Liturgy on the feast day, by Bishop Feodosiy. His Grace was solemnly met at the entrance by the members of the council of the cathedral, the dean and a crowd of worshippers. Clerics of other eparchical parishes arrived for the celebration. During the Lesser Entrance, His Grace bestowed the mitre, an award of His Holiness Patriarch Pimen, upon Archpriest Ioann Trusevich, Rector of the Dormition Prayerhouse in the village of Peski. The dean of the cathedral preached a sermon after the Communion Verse followed by asperges and the singing of "Many Years." At the end of the service Bishop Feodosiy blessed the congregation.

Eparchy of Rostov. On June 29, 1973, the Eparchy of Rostov welcomed its new archpastor, His Grace Bishop Ioasaf, formerly of Perm and Solikamsk. His Grace was met at the station by the members of the eparchical board and the clergy. Upon reaching the cathedral in Rostov-on-Don, Bishop Ioasaf was warmly welcomed by members of the church council. At the entrance of the eparchical building His Grace was met warmly by the staff. On July 1, 2nd Sunday after Pentecost, Feast of All the Saints Who

Shone Forth in the Land of Russia, Bishop Ioasaf of Rostov and Novocherkassk celebrated the Divine Liturgy in the cathedral filled with a prayerful crowd of worshippers. The Orthodox believers of the town warmly welcomed their new archpastor. During the service His Grace delivered a homily on the feast, and thereafter blessed the congregation.

Eparchy of Simferopol. On April 29, Easter Day, Bishop Antoniy of Simferopol and the Crimea exchanged Easter greetings with the clergy and laymen of the Holy Trinity Cathedral and presented them with Easter eggs.

On the second day of Easter His Grace celebrated the Divine Liturgy in the cathedral. An Anglican priest, Rev. Oliver Fielding Clark and Mrs. Clark, who had recently arrived from England, attended the service. After the Liturgy, His Grace introduced the honoured guest to the congregation, and informed them that he was the Vice-President of the Christian Peace Conference and a member of the Great Britain-USSR Friendship Society, and particularly stressed his extensive inter-Church and peacemaking activities.

Patriarchal Parishes in Finland. From January 26 to February 12, 1973, Archpriest Igor Ranne, Dean-Superintendent of the Patriarchal parishes in Finland, stayed in Helsinki.

On Saturday, January 27, he officiated at the All-Night Vigil in the Church of the Protecting Veil in Helsinki, and on January 28, 35th Sunday after Pentecost, celebrated the Divine Liturgy in the Church of St. Nicholas. After the service there followed a general meeting of Patriarchal parishes during which Father George Kilgast was elected as the new rector of St. Nicholas Church. In the evening of January 28, Archpriest I. Ranne participated in the final meeting of the Week of Ecumenical Prayer which took place in the Lutheran Cathedral of St. Nicholas in Helsinki, and delivered a sermon on Christian prayer. On January 29, Archpriest I. Ranne called on His Eminence Ioann, Metropolitan of Helsingfors (Autonomous Orthodox Church of Finland), and on January 31, he was received by the Head of the Evangelical-Lutheran Church of Finland, Archbishop Martti Simojoki.

On February 1, Thursday in the 36th week after Pentecost, Father Ranne celebrated the Divine Liturgy and a thanksgiving moleben in the Church of the Protecting Veil on the occasion of its 20th anniversary. On the same day he attended the meeting of the Ecumenical Council of Churches in Finland and, in the

evening, the eve of the Feast of the Presentation of Christ in the Temple (new style), he officiated at the All-Night Vigil in the Dormition Cathedral of the Autonomous Orthodox Church of Finland. On February 2, the Divine Liturgy in the Holy Trinity Church was celebrated by Metropolitan Ioann of Helsingfors in Finnish with Archpriest Ranne concelebrating. On Saturday, February 23, Father Ranne celebrated the Divine Liturgy in the Church of the Protecting Veil. In the evening of the same day he officiated at the All-Night Vigil in St. Nicholas Church, and on February 4, 36th Sunday after Pentecost, the Divine Liturgy, during which he preached a sermon. On February 5, Archpriest Ranne called on the Head of the Orthodox Church of Finland Archbishop Paul of Karelia and All Finland at his residence in Kuopio, and also visited the Orthodox parish in Ilomantsi, where a meeting with the parishioners took place in the Parish House. On February 6, Father Igor Ranne visited the Monastery in Valamo where he attended Vespers. On February 7, Feast of St. Gregory the Theologian, he concelebrated the Divine Liturgy with the Hegumen of the monastery, Father Simforian. That same day, Father Ranne visited the Convent of Lintulovo, had a talk with the nuns and visited a new church which was not yet consecrated. On Saturday, February 10, Father Ranne officiated at the All-Night Vigil and, on February 11, 37th Sunday after Pentecost, celebrated the Divine Liturgy in the Church of the Protecting Veil.

From March 30 to April 13, Archpriest Ranne was again in Helsinki where he daily officiated at Lenten services in the Church of the Protecting Veil taking the place of the ailing rector, Archpriest Boris Pavinsky. During his stay in Helsinki, Archpriest I. Ranne paid calls on Metropolitan Ioann of Helsingfors, on Professor Bishop Aimo Nikolainen of the Evangelical-Lutheran Church of Finland, and on the Dean of the Dormition Cathedral of the Orthodox Church of Finland, Archpriest Aleksandr Korelin.

In Leningrad, on Saturday, May 19, in the Church of St. Job in the Volkhov Cemetery, Metropolitan Nikodim of Leningrad and Novgorod ordained Andrey N. Kudryavtsev, a citizen of Finland, deacon during the Divine Liturgy. The next day, May 20, 4th Sunday after Easter, the Sunday of the Paralytic, in the Church of St. Demetrius in the Leningrad suburb of Kolonyazh, His Eminence ordained Deacon Kudryavtsev presbyter and appointed him to the Patriarchal Church of the Protecting Veil in Helsinki.

Eparchy of Chernigov. On February 18, 1973, the Sunday of the Publican and the Pharisee,

Feast of St. Feodosiy, Archbishop of Chernigov († 1696), Bishop Vladimir of Chernigov and Nezhin, ad interim head of the Sumy Eparchy, celebrated the Divine Liturgy and on the eve of the All-Night Vigil in the Resurrection Cathedral in Chernigov, with the clergy of the cathedral and the visiting priests. The akathist to St. Feodosiy was read at the All-Night Vigil. On the feast day, His Grace was solemnly received by the clergy of the cathedral. At the Liturgy, Bishop Vladimir delivered a sermon on the feast and called upon the faithful to emulate the virtues of St. Feodosiy. Bishop Vladimir ordained Mikhail Yarovoy deacon and appointed him to the St. Elijah Cathedral in Sumy. The festive moleben was followed by the singing of "Many Years"; the service closed with the general singing of the prayer to St. Feodosiy: "O great saint of God..."

On March 17, Saturday in the first week of Lent, during the Divine Liturgy in the Resurrection Cathedral, Bishop Vladimir ordained Mikhail Anikeichik, a member of the eparchial board, deacon. On that day, according to custom, many believers went to confession and thereafter received Holy Communion. The following day, 1st Sunday of Lent, Sunday of the Triumph of Orthodoxy, His Grace celebrated the Divine



urgy and said a moleben in the St. Basil cathedral in Nezhin. During the Liturgy His Grace ordained Deacon Mikhail Anikeichik sbyter and appointed him to the Resurrection hedral. Bishop Vladimir delivered a homily blessed the congregation.

Eparchy of Chernovtsy. In Chernovtsy, on the left bank of the River Prut, on the picturesque site of Gorecha-Monastery, stands the ancient church of the Nativity of the Blessed Virgin (built 206 years ago). It has a side-chapel dedicated to St. George the Victorious. On the Feast of St. George the Victorious, 2nd Sunday after

Easter, St. Thomas' Day, the Divine Liturgy was celebrated by Bishop Savva. He was met by the members of the church council and was welcomed by the rector, Archpriest Boris Grigory. The Liturgy was celebrated in Church Slavonic and Moldavian. Both the archiepiscopal and the local choirs sang. His Grace delivered a sermon on the Sunday's Gospel. A festive Easter procession round the church followed, and the faithful joyfully received the bishop's blessing.

On other Sundays and feast days Bishop Savva officiated at divine services, delivered sermons and blessed the faithful in the cathedral in Chernovtsy.

Archbishop ANDREY SUKHENKO

(IN MEMORIAM)

Archbishop Andrey (Evgeniy Aleksandrovich Sukhenko) who lived in retirement in the Pskov-Pechory Monastery passed away on the Feast of the Holy Trinity, in the morning of June 17, 1973. His Grace was born into a family of an office employee on January 5, 1903, in Ozernoye, now Novovolotsky District of Chernigov Region. After graduating from a gymnasium in Kiev in 1920, he entered the Kiev Theological Academy. Bishop Georgiy Deliev of Boguslav, who was in charge of the Kiev Eparchy, ordained him deacon in 1924, and in 1927—presbyter to the Church of St. Andrew in Kiev. In 1932 with the blessing of Archbishop Sergiy Grishin of Kiev, Evgeniy joined the community of the Kiev Monastery of St. Nicholas where he took monastic vows with the name Andrey and that same year was elevated to the rank of hegumen. From 1933 he served as hegumen in the Chernigov Eparchy and was secretary to Bishop Stefan Protsenko of Chernigov and Poltava. He was raised to the rank of archimandrite in 1934, with the blessing of Metropolitan Sergiy, Patriarchal Locum Tenens (later Patriarch of Moscow and All Russia).

By a decree of Patriarch Aleksiy and the Holy Synod of December 12, 1947, Archimandrite Andrey was appointed Bishop of Chernovtsy and Vinnitsa. His Grace was made Bishop of Vinnitsa in 1948, Bratslav in 1950 and Bishop of Chernigov and Poltava in 1954. In 1956, with the blessing of His Holiness Patriarch Aleksiy, Bishop Andrey was elevated to the dignity of archbishop. Three years later he was awarded the privilege of wearing a cross on his klobuk.

Archbishop Andrey served the Church zealously, but in 1966 he was forced to retire because



of ill health. By the Patriarch's decision of March 10, 1967, the Pskov-Pechory Monastery was designated as his place of retirement. By a decree of Patriarch Aleksiy and the Holy Synod, His Grace was appointed Archbishop of Omsk and Tumen on January 19, 1969. He served there for two years, but ill health forced him to retire to the Pskov-Pechory Monastery again. Not long before his death Archbishop Andrey received Holy Unction and Holy Communion. He passed away peacefully as becomes a Christian.

The funeral service was conducted by Metropolitan Ioann of Pskov and Porkhov, father superior of the monastery, on June 20, 1973, with numerous brethren concelebrating. The body of the deceased was interred in the caves of the Pskov-Pechory Monastery.

May the soul of the newly-departed repose with the saints, O Lord! May the memory of Archbishop Andrey be eternal!

Hieromonk AGAFANGEL DOGADIN
of the Pskov-Pechory Monastery



Woman, Why Weepest Thou? On the Feast Day of St. Mary Magdalene

Have you, good listeners, ever given thought to the fact that in the Gospel stories many important events in the life of our Lord Jesus Christ are marked by the presence of *woman*? The infant Jesus is met in the Temple by the Starets Simeon and by a *woman* — Anna the Prophetess; the first miracle is performed by Jesus Christ at the request of a *woman*, His Mother, the Blessed Virgin Mary. At Golgotha, He was accompanied by weeping *women* and the majority of the group at the foot of His cross were *women*; witnesses of His last breath, they were present when He was taken down from the cross, after which they remained standing for a long time, looking down at the place where they had laid His Most Pure Body.

The most marvellous fact of the Saviour's life, of decisive significance for our salvation, was His Resurrection from the dead. The Resurrection of Jesus Christ is the clearest possible proof of the truth of His own predictions that He would rise from the death, it is the most sure proof of His complete holiness. Indeed, death is, in the words of the Apostle, the wages of sin, for each man, as one whose life is justly forfeit, is condemned to die. If Jesus Christ had been sinful, then after death He would have remained in the grave. But by raising Him God proved that His beloved Son was *holy*, perfectly holy, and that, if He had died, it was solely in order to redeem our sins. The Resurrection of Jesus Christ is the unarguable proof that His sacrifice, offered for us, was acceptable to God, that we sinners are forgiven, that our debt has been paid, has been paid for ever. We should no longer fear the holy wrath of the Lord, God has ceased to be a dread judge towards people:

He is now a loving Father. Our resurrection is assured by the victory of the Saviour over death. Our future beyond the grave is now bright and joyful: sometime we shall pass on to another world, and this will be a transition leading to a life in glory and love in communion with our Heavenly Father. Finally, the Resurrection of Jesus Christ is a most excellent proof of the victory of *truth* over falsehood, the triumph of life over death and therefore, however dark certain moments in the history of humanity may be, we now know that beyond all our sorrow there will come, as God has promised, a time of endless bliss: evil is a transient phenomenon and is condemned to perish by the Resurrection of Christ. After the Resurrection of Jesus of Nazareth hope triumphs in the life of the Christian and despair has become an an-

Who was it who first brought good news to the astonished world that Christ was risen? Was it some man of genius, some great philosopher, perhaps, one of the bright hosts of spirits, the angels? No, it was a *woman*, Mary of Magdala, who should not be confused with the devout sister Lazarus, nor yet with the repentant sinner who washed Christ's feet and wiped her tears in the house of Simon the Pharisee. It was a woman who had been possessed by devils. Undoubtedly this was some terrible illness: in the Gospels it is said that she had seven devils (Lk. 8. 2). We know that the number seven traditionally expresses the full measure of any given phenomenon and therefore the illness of Mary of Magdala must have been the result of total demoniac possession. Mary Magdalene had been a sick woman not only in body, but in mind also.

Then, one blessed day for herself, she had met Jesus Christ and His

had been filled with profound compassion for her. The Saviour had completely transformed her life, and she, in her undress joy, inexpressibly grateful, had left everything and followed after him in order together with other devout women, to help Him in His ministry to suffering humanity. She was happy to prove her gratitude to the Saviour and to devote herself, together with Christ, to the care of the unhappy, the weary and the heavy-laden. But her happiness was short-lived: the enemies of Jesus triumphed, they seized Him, judged Him, condemned Him to a terrible penalty. Mary Magdalene was present at the execution of her beloved Teacher, caught His every word, and had been ready to intervene on behalf of Him Whom all had abandoned... great sorrow filled her heart: she was powerless to help Him, Who had so miraculously cured her, and a deep sadness entered her soul when she heard His loud cry: *My God, my God, why hast thou forsaken me?* (Mt. 27. 46) and saw how Christ bent His head and commanded His Spirit to His Father. Nobody had been found to free him, and the Heavenly Father, to Whose hands He had commended His Spirit, had not worked a miracle to save Him from His executioners. She saw where Jesus's Body was laid and all the ensuing Sabbath day she had bitterly lamented the death of the Crucified. On the next day, very early in the morning, when it was still dark, she went with other women and anointed His body in order to pay Him the last tribute of love and veneration. You know, good listeners, the continuation of this story. You know that Mary, to her great astonishment, found the tomb empty and hastened to tell the Apostles Peter and John what had happened. They came, convinced themselves that it was as she had said, and turned to their own place, while Mary, returning again to the tomb, stood and wept. Two angels appeared to her and asked why she was weeping, after which the risen Jesus appeared and asked: *Woman, why weepest thou?* Mary first took Him for the gardener, but as soon as she heard her own name, pronounced with the intonation she

knew so well, she recognized the Lord and in indescribable joy called out: *Rabboni! Master!*

To encourage the dispirited disciples, to revive the faith of the Apostles Peter and John, the Saviour chose her, Mary Magdalene, and sent her to His brothers to give them the glad news of the Resurrection. And so a woman was the first to bring mankind the tidings of their own resurrection, for the Risen Christ is the firstborn from the dead (Col. 1. 18), and because all who follow after Him will be made alive in Him (1 Cor. 15. 22).

Woman, why weepest thou? — this was the question that Jesus Christ addressed to Mary. Even now it is easy to understand Mary's tears: she had received so much from the Saviour, had received such generous blessings at His hand, and the death of Jesus had again condemned her to terrible loneliness in a cruel world. Jesus Christ knew the reason for her sufferings and, by turning to her, gave her back happiness and joy: Mary had seen the Risen Teacher and from then on she knew that, in moments of sorrow and suffering, she would always find comfort in the divine love of her Master.

This woman in tears is the first of an endless line of suffering women who, throughout the history of humanity, have sorrowed either because they were misunderstood or because their feelings had been cruelly hurt or even, finally, because public opinion had branded them with obloquy. From the time of the Fall of the first man and woman, in the very dawn of humanity, woman has suffered as wife, as mother, as daughter.

The first pages of the Bible give us a picture of the ideal Christian attitude to woman. Adam, amongst all the long line of living creatures who have passed in review before him, has found no helpmeet like himself, and God made him a friend, "flesh of his flesh." Endowed by the Creator no less richly than her husband she is, according to the Lord's plan, intended to become his wife in order to fulfil in great harmony of love that lofty and glorious vocation to which they were called by the Creator. Together, in a perfect flowering of the spirit, loving one another, for mu-

tual love is the most perfect reflection of the deity, they were called to grow into cognizance of God in the beautiful world He had created. To love in the divine sense, to love in the image of God, means to forget oneself in order to devote yourself to the one you love. To love means to die to oneself in order to appear again made greater in the other; this is the kind of love that makes true life, whereas to love oneself means only to exist and not to live: *Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit* (Jn. 12. 24). Loving one another in this way, the first couple of human beings were destined to make of the earthly world a kingdom of harmony, joy and bliss and to bring it into communion with the world of the pure, immaterial spirits — the angels, in order to form together the glorious kingdom of the sons of God.

We know that this supreme destiny appointed for the first people was spoilt by them themselves as a result of their disobedience to the will of God and the breaking of a commandment given to them by God. Because of the Fall, woman became subject to man. *Unto the woman he said... and thy desire shall be to thy husband, and he shall rule over thee.* (Gen. 3. 16). We all know how much suffering this divine sentence has meant for woman and, through her, for man also, because the decrease in his wife's dignity, of which he became the instrument, correspondingly decreased his own.

But Jesus Christ, the second Adam, came to earth in order to reconcile people with God and to give them back the bliss they had lost. He knew that in order to restore humanity, to set it up again in its first state of bliss, it was essential to renew woman. This is why from the lips of Jesus Christ we do not hear one harsh word for a woman; having been born of the Blessed Virgin Mary, Jesus Christ's attitude to all the women who came to Him is one of tender, compassionate love. This love makes no difference between the good, devout Mary, the sister of Lazarus, and the great sinner who washed His feet with her tears; between the fallen woman of Samaria and the Syropho-

enician pagan who begged Him to help her daughter. Jesus Christ makes no distinction between man and woman. He sees them as equal; He puts so high a value on purity in relations with woman, on respect for her, that He pronounces even a lustful look at a woman to be an infringement of the seventh commandment. When the woman taken in adultery was brought to Him so that He should pronounce sentence of death over her, the Lord protected her, fearing to take on Himself the hat of her accusers. With equal love and generosity worked His miracles of healing for all those who came to ask His help, whether man or woman. The Apostles, following the example of their Teacher and continuing His work on earth, always treated women with a respect and consideration unusual at that time, exhorting husbands to treat their wives with loving care. *Likewise, ye husbands, says Peter, dwell with them according to knowledge, giving honour unto the weaker vessel, and as being heirs together of the grace of life; therefore let your prayers be not hindered* (1 Pet. 3. 7).

Husbands, love your wives, even as Christ also loved the church, and gave himself for it... So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man hateth his own flesh; but nourisheth and cherisheth it, even as the church doth the church (Eph. 5. 25, 28-29). And not only did Jesus Christ give the woman back her dignity, raising her to the level of the man and calling upon her together with the man to fulfil the earthly and the heavenly destiny of humanity. He leads her into a new field of activity that corresponds astonishingly to the special qualities of man's soul and the noblest aspirations of her heart: *Christ calls woman to reinstate and regenerate the human race through the preaching of the Gospel.*

Mary Magdalene, after her miraculous cure, accompanied Jesus Christ inseparably throughout His preaching and helped Him in His ministry to suffering humanity (Lk. 8. 2). After the Resurrection from the dead, Jesus Christ, when He met her in the garden,

ent her to announce the joyful news of the Resurrection to the Apostles.* Husbands, brothers! We are often at fault towards woman. We do not honor our mothers, we do not treat our si-

* Mary Magdalene was chosen by the Lord himself to be the first to announce the good news of Christ's Resurrection. The Apostles preached the Resurrection of Christ to the whole world, Mary Magdalene preached the Resurrection of Christ to the Apostles themselves. She was the apostle of the apostles.

sters with that tenderness they deserve, we love our wives too little, we are often unjust and egoistic in our relationship with women, we love ourselves more than them. This should not be so! Men should love their wives as Christ loves His Church: with tenderness and devotion, with a pure and holy love.

Let us pray to Christ to deliver us from selfishness and to fill us with His holy love. Amen.

Bishop ALEKSIY. Sermons and Speeches. 1914.

The Paroemia on the Feast of the Transfiguration of the Lord

In this paroemia we hear how Moses, at the bidding of the Lord, goes up into Mount Sinai to receive the tablets of the Law, and how he remains on the mountain for forty days. The events described took place in the following circumstances: from the summit of Sinai the Lord had, in the hearing of all the people, spoken the ten commandments which were to be the basis of a code of law that in its turn was to serve as the foundation of all private, ecclesiastic and civil legislation. Some of these particular laws Moses had received direct from God at Sinai on that same day. Such are the ordinances about the feast of the passover, and the feast of the first fruits and the feast of the ingathering of the harvest, the making of an altar of unburnt stone, the relationships between slaves and their masters, the punishments for stealing, for murder, for inflicting grievous bodily harm, for spoiling a field or a vineyard, the laws dealing with the position of strangers, widows and children, with not oppressing the poor, with avenging personal injuries and regulating relations with the Canaanite. Moses proclaimed these laws to the people and, when all with one voice had given their undertaking to fulfil them, he wrote them down. The following day this undertaking was confirmed in a more solemn manner. Sacrifices were offered, half of the sacrificial blood was sprinkled upon the altar, and with the other half Moses

sprinkled the people with the words: *Behold the blood of the covenant which the Lord hath made with you concerning all these words.*

This sprinkling of the sons of Israel with the sacrificial blood sealed and hallowed their promise to be true to their covenant or alliance with God and the sprinkling of the altar with the same blood sealed the faithfulness of God Himself to His covenant with them. After this solemn conclusion of the covenant with the Jews the Lord, as a sign of particular good will to them, called Moses to take with him up into Mount Sinai, access to which was generally forbidden to all men, certain chosen men of their nation: Aaron and his sons Nadab and Abihu and seventy of the elders of the people. On Mount Sinai they were found worthy to see the place upon which the God of Israel stands, i. e. a place held in particular honour for the Lord's manifestation of Himself upon Sinai. *And upon the nobles of the children of Israel He laid not his hand.* They saw God's place. And so was concluded the solemn entry of the people into their covenant with God. All that now remained was to give the people the tablets of the covenant and many other particular laws ordering the religious and civil life of the Jews.

What is the reason that this particular paroemia is supposed to be read on the Feast of the Transfiguration? The reason is the similarity with the event we commemorate on this particular feast day.

1) Even as Sinai was made famous by the manifestation of God in Glory, so Mount Tabor, the Mountain of the Transfiguration, was also the scene of a divine manifestation, for here, in the glory of the Godhead, with a face *shining like the sun* and garments *exceeding white*, like *light* and like *snow*, the Lord Jesus Christ, who had hitherto concealed His Divine Glory beneath His humble human image, revealed Himself, and God the Father revealed Himself in the voice that bore witness to Him as to His Beloved Son.

2) Even as Moses, alone of all the chosen people, was admitted to contemplate the glory of God in the place of the manifestation of that glory on Sinai, so on Mount Tabor only three of the disciples, Peter, James and John, were admitted to contemplate the glory of the Transfigured Lord. 3) Even as on Sinai the vicinity of the place of the glorious presence of the Lord undoubtedly filled the soul of Moses with fear and at the same time with joy, so on Tabor the disciples of the Lord Jesus, seeing Him in glory, *were sore afraid* (Mk. 9. 6) but at the same time, experienced an inexpressible joy, as we see from the words of St. Peter: *Master, it is good for us to be here: and let us make three tabernacles.* 4) As on Mt. Sinai the Lord spoke to Moses out of a cloud, so on Tabor the voice of God the Father acknowledging His beloved Son was heard from a cloud. 5) As on Mt. Sinai Moses went up into a cloud of light shot through with devouring fire, even so was the cloud that enfolded the Apostles on Tabor, a *bright cloud*. 6) As on Sinai, Moses was given the tablets with the ten commandments, the most fundamental for the believers of the Old Testament, so, on Tabor, in the hearing of the Apostles was pronounced the basic truth of the New Testament: *This is my beloved Son, in whom I am well pleased*, and the second in these brief words: *Hear him.* 7) As Moses on Sinai was fulfilling the function of intermediary in the organization of the Old Covenant, so it was only proper that Moses should be present on Mt. Tabor and here bear witness, both by his standing before the Founder of the New Covenant Lord Jesus and by his speaking with Elijah

about the death which lay before the Lord Jesus, that the time of the Old Testament plan for salvation was fulfilled and that, at last, He was come for the acceptance of Whom all the law of the Old Testament had been but preparation, that this law was now due to yield place to the Gospel, and that it was no longer Moses whom men should hear, but the Son of God Himself.

Exodus, chap. 24, v. 12: *And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written that thou mayest teach them.*

The "tables" mentioned here are two smoothly polished tablets of stone on which, on either side, the law and the commandments were *written with the finger of God*. (Exodus 31. 18), that by God Himself, without an intermediary. The material on which the ten commandments were written out is symbolic of the unalterability of the will of God as expressed in the commandments, in their unshakeable rock-like firmness, in their eternal obligation and validity. Even as the ten commandments were proclaimed to the people not by the mouth of Moses but directly by God Himself, so it was proper that God Himself, with His own fingers, should have inscribed the tables that were to be preserved throughout all generations. This also points to the correspondence between the revealed law of God contained in the Decalogue and the natural law that has its roots in our conscience: for, as the latter is written in the conscience of each of us by God Himself, even so, in order to give it more force in consciences that have lost their primal tenderness, it became necessary that they should be given outward form again by God Himself.

13. *And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.*

Moses was accompanied up into the mountain of God, that is the mountain of divine revelation, by Joshua his servant, or rather his fellow-worker who was ever at his side. On Moses' death, Joshua succeeded him and was he who led the Jews into the land of Canaan, conquered it and divided

between the twelve tribes of Israel. Joshua probably remained somewhere half way up the mountain, for he took no part in God's speech with Moses. All the time he was in the mountain would of course have been spent in thoughts of God and in prayer, and he would have nourished himself by manna and water from the brook that descended out of Mt. Sinai (Deut. 9. 21).

14. *And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you if any man have any matters to do, let him come unto them.*

This refers to those same seventy elders who had just been with Moses on Sinai and had seen the pavement on which the Lord stood (that is revealed His presence). Before going up again into the mountain, Moses said to the 70 elders accompanying him: you do not need to follow me up the mountain where you have already been once yourselves (9); wait quietly here. At the same time, presumably, Moses pointed with his finger to the Israelite camp. In his place Moses left his brother Aaron and brother-in-law Hur married (as we now from Josephus Flavius) to his sister Miriam.

15. *And Moses went up into the mount, and a cloud covered the mount.* The cloud covering the mountain was the outward sign of the presence of God on the mountain.

16. *And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.*

God Himself came down in glory onto the mountain. The glory of God is revealed in all the works of God and in the acts of divine providence. In either case, however, it is revealed only to the eyes of a mind and heart purified and illumined by prayer and meditation. When it is written that the glory of God descended upon Sinai, this means that it revealed itself on Sinai in signs of God's presence that could be apprehended by the outward senses, so that any of the Israelites might bear witness to them. The cloud covered the mountains for the space of six days and Moses, all this time, witnessed this phenomenon without receiving any

commandments from the Lord. Why did the Lord not call to Moses at once? Why did Moses need to wait six whole days before he heard that voice? In order to give him time to prepare himself for the forthcoming revelations of God and by his preparatory ascetic feasts of prayer and meditation to purify himself from all vanity and earthly cares. A condition of all this was the solitude in which Moses then found himself, being far from the people and all the din of humanity, and of course the thought of the close presence of the Lord, and the fast which Moses kept throughout these six days and continued, as we shall see, until the end of the forty days of his stay on Sinai. The Lord called Moses from the midst of the cloud, that is, the calling voice of the Lord came to Moses from the midst of the cloud and further on, in verse 18, we are told that Moses, called by the Lord, entered into the cloud. This means that until this time he had been outside the cloud, lower than the cloud.

17. *And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel.*

The cloud in which the Lord revealed His glorious presence was like a storm cloud constantly shot through with lightning (Exod. 19. 16), so that the whole summit of Sinai appeared to flame with fire. This wondrous fire which looked like lightning and really did flame like lightning continued to appear for all the forty days that Moses was on the mountain.

18. *And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.*

Called by God, Moses went up into the mountain, that is, to the very summit of the mountain, and here he entered the sphere of the cloud. The cloud was flaming with fire, but the fire did not burn Moses: he passed through it whole and unharmed. In Deuteronomy (9.9) we are told that all this time Moses neither ate bread nor drank water. From the same passage in Deuteronomy we see that the six days Moses had spent on the mountain before the call of God came to him are included in these forty. With what, throughout all

this time, did Moses quench his hunger and thirst? He was strengthened by the grace of God and by speaking with God. If sometimes, when listening to interesting and wise talk, it is possible to become so engrossed that we forget

food and drink, why should we doubt that the word of God's mouth should have had a similar, but much more intense effect on Moses?

Bishop VISSARION of Kostrom

(1823-1903)

God Resists the Proud but Gives Grace to the Humble

In the name of the Father and of the Son and of the Holy Spirit.

Brothers and sisters, Holy Church calls hearts to penitence, warning them against the icy power of vanity and pride. "All sins are vile before God, but the vilest of all is pride of heart," said St. Antony the Great.

He who is proud of heart loves only himself, lives for himself alone and avoids God. His soul is an arid desert, his mind a dried-up river bed along which the water of life will never flow again.

What must be the power of pride in order to force the soul to turn away from beauty and to love its own sin! Love for God and neighbour gives peace, joy, quiet; self-love, on the other hand, leads to animal fears, anxiety, resentment, irritability. Yet the soul eagerly tastes the bitter fruits of arrogance, grows fat and heavy beyond all measure, and grows more and more evil. The self-loving man revels in the awareness that he is one of the elect, gifted, learned. "I am not like all the others. I am different," so thinks the man who is possessed by pride. He who is in no way superior to his fellows becomes filled with discontent, considering himself slighted and bypassed, and seeing everywhere deliberate attempts to infringe upon his dignity. Such feelings gather in the soul like venom and poison the soul. And how much evil is born of the mind that has not learnt humility, how many tares spring up in the proud heart!

The proud are not only incapable of quietly hearing out a false accusation but lose all sense of equilibrium even when their own faults are justly point-

ed out to them. Often a man reproaches himself, repents of his former sins, acknowledges himself weak and powerless, considers himself free from pride and, admitting his immeasurable shortcomings, is, it seems, ready to suffer all things with grace-bestowing patience and meekness. Yet the least word of blame... and anger boils up in his heart, bitterness deprives him of rest and the thirst for revenge envelopes the whole man. For this reason, only he who is truly free of pride, can gladly accept all accusations, reproaches, gibe, injustice and even dishonour. Only by measuring the abyss of our pride can we approach the spiritual life. St. John Climacus tells how one stare who had studied the depths of the human soul reproved a proud brother who, blinded by passion, replied: "Forgive me, father, I am not proud." The stare replied: "How, my son, could you more clearly show me that you are proud, when it is pride that makes you say 'I am not proud'!"

Brothers and sisters, having experienced the beauty of stillness and humility, let us not condemn our neighbour, let us judge only ourselves. Turning our gaze from that which is without, let us concentrate it on that which is within, let us implore Christ to reveal to us all the depths of our flesh and our distance from God.

Let us follow the commandment of Christ, Who said: Learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls (Mt. 11. 29). Let us try to be humble, to drive pride from our heart, to aspire to the beloved Lord Christ, begging Him to heal our souls. Amen.

VLADIMIR IVANOV, Student
of the Moscow Theological Academy



**Session of the Committee
for the Continuation of Work of the CPC
Zagorsk, May 25-28, 1973**

**SPEECH OF GREETING
by Patriarch PIMEN of Moscow and All Russia
at the Opening of the CCW Session, May 25, 1973**

Your Eminence, Metropolitan Nikodem, President of the Christian Peace Conference! Dear brothers and sisters! Distinguished guests!

CHRIST IS RISEN!

The Lord has done a wondrous thing, or He has gathered you "out of the lands, from the east, and from the west, from the north, and from the south" (Pss. 107. 3), in a great and solemn assembly in the name of our Lord Jesus Christ (1 Cor. 5. 4), in pursuance of the commandment "love the truth and peace" (Zech. 8. 19) and for the sake of the ministry of reconciliation (2 Cor. 5. 18) exceeding in glory (2 Cor. 3. 9).

Today, with love unfeigned (2 Cor. 5. 1) we are filled with comfort, we are exceeding joyful (2 Cor. 7. 4), for "God, that comforteth those that are cast down, comforted us by the coming" (2 Cor. 7. 6) of our brethren in peace-making efforts as commanded by God, into this monastery, this garden of God-emulation and virtuous deeds, godly wisdom and service to those around us.

We are happy to welcome you, chosen workers of the Christian peace movement, who have brought within the borders of our Motherland, to the shrines of the Russian Orthodox Church,

beneath the roof of the Lavra of our venerable Abba, St. Sergius, your determination and readiness to preach the gospel of peace (Eph. 6. 15) and brotherhood among nations, so that your diligence and zeal may provoke very many (2 Cor. 9. 2) to new deeds and accomplishments on the paths of creating peace to him that is far off, and to him that is near (Is. 57. 19; Eph. 2. 17), an assured peace (Jer. 14. 13), quietness and assuredness for ever (Is. 32. 17), when the nations and many people "shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Is. 2. 4).

And as co-workers in this noble ministry of peace — are we not in the same spirit, do we not walk in the same steps (2 Cor. 12. 18) — we address to you the Apostle's words: "Our mouth is open unto you, our heart is enlarged," and we trust "ye are not straitened in us" (2 Cor. 6. 11-12). For the love of Christ constraineth us (2 Cor. 5. 14).

We call God's blessing upon your labours here, which, we hope and trust, will be an effective contribution to mankind's searching after the things which make for peace (Rom. 14. 19) and which may be a lengthening of tranquillity (Dan. 4. 27) on earth.

The significance of the work confronting you, dear brothers and sisters, follows from the very theme of your session: "Human solidarity — a task of Christians in the struggle against poverty and for peace in the world." Indeed the very word of God demands that we display sacrificial love for everyone (Mt. 25. 34-45) and calls the peacemakers the children of God (Mt. 5. 9).

You are to discuss thoroughly a whole range of world problems: the people of Indochina, securing peace by dint of great effort; the Middle East, still involved in heated conflict; Asia, with its many problems and political systems; developing Africa, fighting against colonial oppression; Latin America, a continent in turmoil, liberating itself from foreign and oligarchic oppression; Europe, which is successfully building up security and cooperation of all its nations. All these are objects of the most close and penetrating attention of your distinguished assembly, and, we believe, will be properly examined in the light of the Gospels and Christian conscience, the Divine reflection in the God-created human soul, which will enable you to adopt devoutly-wished constructive decisions, which, we trust, will become the guiding principle in the activity of all Christian peace movements for the good of the peoples thirsting for peace and peaceful creative work.

We rejoice that the peace movement is today acquiring an unprecedentedly broad and effective character, and that Christians, the followers of other faiths, and our non-religious brothers are working as one, shoulder to shoulder, for a lasting and just peace for all nations. The peace-promoting advance of progressive opinion throughout the world is now becoming a decisive factor in building a peaceful future for the world. And with profound satisfaction we note that our Motherland — the Soviet Union — steadfastly advancing many and diverse peacemaking initiatives at all levels of international life, is carrying out the really broad and realistic Peace Programme, which is

now gaining worldwide recognition and approval. We are also deeply satisfied that the basic principle of the Soviet Union's foreign policy — peaceful coexistence of states with differing social systems — is constantly increasing its sphere of influence. A growing number of states are beginning to adopt this principle. In this connection we note the positive development of our country's relations in the past few years with France, the USA and the Federal Republic of Germany. We are convinced that these and similar relations between states are in the interests not only of the countries concerned but of those of all mankind.

Having, possessed in the words of the venerable St. Macarius the Elder, a Christlike soul and the Divine Light, the followers of the Lord of Peace Himself (2 Thess. 3. 16) in their blessed peacemaking activity have a bounden duty to strive for wholehearted and singleminded union with all people of good will, a union based on our common responsibility for the fate of the world, for the fate of mankind on earth, which proceeds from Christ's behest of love.

And, as we know, the problem of brotherly solidarity of all mankind in their common striving to dwell in prosperous and peaceable habitations (Is. 32. 18) will be the main subject of your brotherly discussion, one that is especially topical today, on the eve of the World Congress of Peace Forces in Moscow for international security and disarmament, for national independence, cooperation and peace, participation in the preparation and holding of which, we believe, is a vital task of the Christian peace movement.

While always attaching great importance to the efforts of the Christian Peace Conference to ensure the reign of peace all over God's earth, efforts to which the Russian Orthodox Church contributes as much as she can, we express the wish that your noble labour may be effective and fruitful, and that the God of love and peace strengthen you and be with you in the deeds before you (2 Cor. 13. 11).



Report by Metropolitan Nikodim of Leningrad and Novgorod, President of the Christian Peace Conference at the Opening of the CCW Session, May 25, 1973

Dear friends, brothers and sisters in Christ,

Mankind today is going through a new stage of historic development. The radical and rapid changes are inevitably acquiring an all-embracing, worldwide nature. Characteristic of the 20th century are the universal scientific and technological revolution, the collapse of the world colonial system, the problems of the United Nations, the political, economic and social crises which have a bearing, in one way or another, upon the interests of the whole world. Humanity will forever remember with sorrow the two worldwide catastrophes, which have shaken our planet in the 20th century. Four-fifths of the population of the globe, it must be remembered have been drawn into World War II of 1939-1945. Forty states with an aggregate population of about 2,000 million people, with 100,000,000 men under arms, took part in it.

Today as Antoine de Saint-Exupery said, we are all bound together, "borne by one and the same planet."¹ Economic and social transformations, scientific and technological progress, demographic advances and the development of culture, help to bring the previously scattered humanity together into some sort of integrity, though far from homogeneous and permeated with the ever growing inter-relationship of different natures. All nations are now included in the general historic picture of the world. National seclusion is giving way to all-round relationship and interdependence of nations. As Pierre Teilhard de Chardin (1881-1955), the well-known Catholic religious philosopher and learned father said, a peculiar "megasyntesis" — the planetization of man and mankind, as a real social organism — is taking place under our very eyes.²

Humanity is the actual perspective wherein contemporary man can and must embody his earthly, "penultimate," as Bonchëffer says, ideals, which are a reflection of God's wisdom.

Humanity, the whole Adam, as St. Macarius the Great put it, is united through the Incarnation, the Cross and the Resurrection of the Last Adam (1 Cor. 15. 45); "the second man is the Lord from heaven" (1 Cor. 15. 47), Who "by the grace of God should taste death for every man" (Heb. 2. 9) "is the Saviour of all men" (1 Tim. 4. 10).

The whole Adam! Because "God that made the world and all things therein... hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation" (Acts 17. 24, 26).

All of us are bound by ties of unity and brotherhood from the very beginning through God's wisdom. Because, as St. Clement of Alexandria said, humanity in its plurality was preceded by natural unity in Adam,³ the all-man, who, according to St. Gregory of Nyssa, embraces all of mankind.⁴ Because we have all been created brothers and are under God's commandment "that ye love one another" (Jn. 13. 34; 15. 12, 17). "Once, in life everlasting, immeasurable by time or space — a certain spiritual being, was given the ability through his appearance on earth," as F. M. Dostoyevsky, the great Russian writer said, "to say to himself: 'I am and I love'. Once, and only once, was he given an instant of love, active and alive, and for that he was given an earthly life, with times and periods..."⁵ in which he "must accomplish a great and holy but difficult task."⁶

And this love, love for one's neighbour, according to Felicité de Lamenne, is selflessness, voluntary and filled with inexplicable rapture, which shares in common all joys and sorrows, "expands our being all the time and strives to make all people into one man, who is deified to a certain extent by his unity, constantly growing and in his inner being getting closer to God. To achieve this unity God Himself helps man, by constantly pouring out His might, light and love, which

become the light, love and might of man."⁷

The idea of the unity of mankind, the brotherhood of all men has permeated human consciousness from time immemorial, from its inception. We find the following words in the "Epos about Gilgamesh," one of the most ancient of writings:

"Are brothers divided for ever?

"Does hate abide in people for ever?"⁸

These two lines have come to us intact across thousands of years, to us who have reached "the ends of the world" (1 Cor. 10. 11), world comprehension, and the hopes of man and mankind of those far-off times, which initiated the history of civilization on earth.

The historic flow of life, planned by the Creator, has made man to associate and coexist and placed upon him a definite duty of cooperating with others. God created man not to live in solitude, but "male and female created he them" (Gen. 1. 27) from the very beginning. He and their union became the first form of human association (*Gaudium et spes*, 12).

"God has subjugated us one to another through force and necessity....," said St. John Chrysostom, "gave us but one abode — this world; kindled but one lamp — the sun; spread above us but one roof — the sky, and gave us but one table — the earth... and instilled into human deeds a law that what is good for one is certainly good for another... and the welfare of one cannot be achieved without the welfare of others."⁹

According to St. John Chrysostom, since, through God's wisdom, man has been drawn into public relations, he must of necessity act reciprocally with the social medium which embraces all aspects of his life. And through this reciprocity the infinite opportunities, which are inherent in his God-created nature are realized.¹⁰ By grasping and mastering the experience of preceding generations, and, to a certain extent determined, by this experience, man actively steps into life, imparting a part of his own creative self into each of his actions and, in so doing, has a determining influence upon the flow of

life in the present and future generations.

And in this creative labour for the benefit of the future, of progress in all of its expressions, man is neither more nor less than a co-maker of God in creation, helping in the "ultimate fulfilment of the world's predestination in Jesus Christ."¹¹ In doing this good work man shoulders the responsibility for the life of his generation, of mankind and of each and every man on earth in the present and the future.

"We should praise the Church," exclaims St. John Chrysostom, "for what she proclaims is to be concerned not only with one's own affairs but with those of one's neighbour, as well. Think of the great dignity acquired by him who labours to save his brother; he emulates God as far as it is humanly possible. It is a way to salvation."¹²

A striking consequence of the idea of human unity, the apostolic idea of human salvation (1 Jn. 2. 2), is unified responsibility and universal fraternal solidarity. "I say the truth in Christ, I lie not," says St. Paul, "my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9. 1-3). St. Paul strove to be "made all things to all men that I might by all means save some" (1 Cor. 9. 22), to "please all men in all things not seeking my own profit but the profit of many" (1 Cor. 10. 33).

He bore his "conflict" for all, so that their hearts might be comforted, being knit together in love and uniting all riches of the full assurance of understanding in the acknowledgement of the mystery of God, and of the Father, and of Christ" (Col. 2. 1-2).

Writer F. M. Dostoyevsky devoted many profound thoughts to the responsibility of each man on earth for all and everything, and to human solidarity. "Each one of us," says Starets Zosima, "is undoubtedly to blame for all and for everything on earth, and not only because of general, universal fault, but individual... This realization is the crowning goal of the path of

every man on earth. Then only will our hearts be filled with love eternal, universal and insatiable."

The world of such living love, according to F. M. Dostoyevsky, supplements God's truth. Active love moves a man to "good deeds" to "brotherly service to mankind," in the name of fraternity and integrity of men. And in this integrity "try to separate, to define, where your own personality ends and that of another begins...."

Recall the inspired words of Antoine de Saint-Exupery: "At last, I understand, why love for God placed upon men responsibility for one another and directed them to regard hope as a virtue. For it made each man a messenger of the one and the same God, and handed to each the salvation of all."¹³

And this responsibility for the fate of each man, all mankind and the world, this universal solidarity is rousing today millions upon millions of people of good will on earth, people with differing outlook, of different creeds, traditions and convictions to fight evil tendencies in inter-human and international relations, to struggle for peace, justice, human dignity, and a better life on our planet. And Christians are working hand in hand with

the multimillion-strong detachments of the champions of peace and justice, and among them are those who have united their efforts in the Christian Peace Conference.

"The Christian Peace Conference," it says in the CPC Statutes, "is an ecumenical movement, which gives expression to the Christians' responsibility for peace, social justice and a life worthy of man to be enjoyed by all Christians who have heard the Gospel of the Cross and Resurrection, who have acknowledged it as the hope for the world, who are joined with the Lord Jesus Christ in faith and baptism, are aware of their obligations to the ministry of prayer for peace, to the service of peace, and to the help of their fellowmen... Since all these problems can be solved only through worldwide cooperation, the Christian Peace Conference shall strive for collaboration with other religious and secular organizations and movements whose efforts are likewise aimed at peace among the nations of the world."

Christian peacemakers, in fulfilment of God's covenant of life and peace (Mal. 2, 5) having taken the road of proclaiming and making peace in their borders (Pss. 147, 14), to establish truth and justice in international



CPC President, Metropolitan Nikodim of Leningrad and Novgorod, opening the CCW session, May 25

relations, which is the real fount of assured peace on earth (Jer. 14. 13), and according to Isaiah, the ancient seer and prophet and Old Testament evangelist: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Is. 32. 17). Christian peacemakers, who have pooled their efforts in their peace movement, see in the words of its Statutes, cited above, the planned strategy of peacemaking Christian initiative: the followers of Jesus Christ, the herald of peace (Acts 10. 36) and truth (Pss. 97. 2), true to His call (1 Cor. 7. 15; Is. 42. 6; Zech. 8. 19), must seek peace and ensue it (1 Pet. 3. 11) and do justice (Is. 56. 1) — together, in mutual understanding, united in thought and spirit with all the people of good will, irrespective of their traditions and world outlook, together with all peace-aspiring humanity, making the common interests and actions the basis of this sacred service, in their joint responsibility for the destiny of peace on earth, and make universal solidarity its cornerstone. Because the problems, arising today, are too big for any given people to cope with alone. "Partial solutions will prove fruitless, civilization can be saved only through common effort."¹⁴

And the problem of securing genuine and durable peace on earth remains the main problem which touches the interests of every man, of every nation, of all countries and continents.

Argumentation here is simple. The modern development of armaments and the accumulation of military potential, places before humanity an unequivocal alternative: to be or not to be!

"Peace is possible," said the late Patriarch Aleksiy of Moscow and All Russia in his message to the participants of the Third All-Christian Assembly, "because our Lord calls all of us to peace, and because man's soul thirsts for peace. But its future depends on the good will of mankind itself — peace or ruinous enmity; life or senseless annihilation and death. To save man, to secure for people the opportunity of calm and unhindered progress in conditions of peace, without which there can be no free and reasonable

approach to God for numerous souls that are suffering from ignorance of human egoism and hatred — this is the sacred task of our time. Being universal, this task, because of its inner content is also a genuinely Christian task. Therefore, Christians must be in the front ranks of peacemaking."¹⁵

This makes true champions and adherents of peace to be constantly vigilant "and keep the charge of the Lord..." (Lev. 8. 35), so as not to let the forces of evil and hatred to dupe the people of good will, to blunt their vigilance for "they all lie in wait for blood" (Mic. 7. 2), to "hold the truth in unrighteousness" (Rom. 1. 18).

And, actually, being called to be the sons of peace (Lk. 10. 6) Christians cannot allow themselves to be indifferent to the policy of inhuman annihilation of innocent people, to the policy of annexations. The Lord's watchmen "shall never hold their peace day nor night..." (Is. 62. 6). Their warning voice must be audible to all.¹⁶

The statistics compiled by a Swiss scholar in the middle of our century provides us with a very remarkable fact. According to him, mankind has experienced throughout its history about 15,000 big and small wars which claimed neither more nor less than 3,640 million people, which is equal to the present-day population of our planet! These sacrifices to the Moloch of war were made in the course of millenniums. The holocaust of Hiroshima has put mankind, which perished once, on the verge of a great precipice — one of thermonuclear annihilation into which it can be pushed in a second and irreversibly. Unfortunately, the danger has not yet been removed because the Herodian forces of evil and hate are still rampant, they rage and imagine vain things (Pss. 2. 1), for they hate peace (Pss. 120. 6) and are for war (Pss. 120. 7), and the Juggernaut of the death merchants — the munition makers of weapons — is still in motion.

The problem of peace is a multi-faceted one. The world public is still anxious about the situation in the Middle East. Israeli extremists, although condemned by public opinion, are continuing in their evil ways (Eccles. 8.3).

in their foolhardiness, bringing upon themselves "...the righteous judgement of God" (Rom. 2. 5). "For they speak not peace: but they devise deceitful matters against them that are quiet in the land" (Pss. 35. 20).

The Christian Peace Conference should work, together with all the other peace forces, for the speediest settlement of the Middle East crisis on the basis of the well-known international decisions, which call for the withdrawal of all Israeli troops from the occupied territories, and help to normalize the situation in the region, taking into account the vital interests of all the peoples living there, including the Palestinians.

The friends of peace cannot but rejoice at the end of the war in Vietnam. The long struggle of the heroic and freedom-loving people of Vietnam and their great sacrifices, with the extensive and active help of all progressive forces, have ended the imperialist aggression on the long-suffering soil of Vietnam.

However, nearly four months after the announcement of peace, fighting in South Vietnam is still going on, and at times as fiercely as before the ceasefire, as *The New York Times* wrote recently. The Saigon administration and the rightist elements in the Saigon army are trying as before to torpedo the peace settlement in Vietnam. This has already cost the lives of 20,000 people after the peace agreements have been signed.

Christian peacemakers, gaining strength and support in the purposeful drive of all peace champions, must undeviatingly help to bring about the final and positive settlement of the Vietnam problem. A realistic basis for this has been created by the initiative put forward, at the consultations held in the Paris suburb of Celles-Saint-Cloud recently, by the delegation of the Provisional Revolutionary Government of the Republic of South Vietnam, in which it proposed to Saigon to stop hostilities immediately; start the settlement of unresolved internal problems without delay; set free all imprisoned civilians; guarantee democratic rights to the population; hold general elections, and set up a council of national

concord. Let us fervently hope that these just proposals will help to bring peace to South Vietnam, which will create good prerequisites for strengthening universal peace.

Turning to military operations carried on by US imperialism in Cambodia, we would like to mention the actions taken to terminate them.

Some time ago even the House of Representatives of the US Congress, as John Finney, correspondent of *The New York Times* noted, supported for the first time in six years the antiwar amendment to a bill, which blocked the funds asked for the financing of US Air Force activities. This showed the critical approach of many on Capitol Hill to the fierce air raids in Cambodia, which Michael Mansfield, a Democratic Senator, expressing not only his personal view, described as shocking. Many senators declared that since the withdrawal of US troops and the liberation of POW's in Vietnam there was no ground for continuing raids on Cambodia without congressional sanction.

The problem of European security is as topical as ever. What was possible for Jupiter, according to ancient mythology, cannot be allowed Mars today. A new war in Europe must be prevented. The nations of Europe want to dwell safely in their land (Ezek. 28. 25-26). And we note with satisfaction the considerable positive advances made in this direction. A further development in political, economic and cultural cooperation is evident in Europe, thus promoting peaceful coexistence of states with differing social systems; treaties are being signed by European nations recognizing the inviolability of existing borders, and putting forward, as the basis for relations among these states, the principle of repudiating the use of force—a principle which received an authoritative lease of life at the 26th General Assembly of the UN, which adopted a special resolution on this question, on the initiative of the USSR, which likewise spoke of the need to ban forever the use of nuclear arms. Today we can speak not only of the running but the liquidation of the diplomatic blockade of the German Democratic Republic, with which the

majority of the world's states has established relations.

We are witnessing a remarkable phenomenon in international affairs — the gradual establishment, in the relations between states with differing social systems, of the principle of peaceful coexistence, which is one of the foundations of Soviet foreign policy. Proof of this is the development of relations in the recent years between the USSR and France, the USA, the FRG and other countries. In this connection we welcome the positive results of the talks held by L. I. Brezhnev with the leaders of the FRG. The CPC had recently congratulated him for receiving the International Lenin Prize "For the Promotion of Peace Among Nations."

In spite of the fact that the "cold war" proponents, who still retain some of their power, are trying to resist the mighty process of improvement in the international life, we see with satisfaction that the "Atlantic alliance" is being regarded as an anachronism by Western political and public circles. The idea is voiced with ever growing firmness that it is necessary to liquidate once and for all the aftermath of the "cold war" and to establish wide and equal international cooperation outside of closed blocs and without restrictions.

The holding of the European security and cooperation conference is today the primary task facing the peoples of Europe and the whole world. This conference must secure the establishment of good-neighbourly relations and cooperation in Europe and that will be a considerable contribution to the global process of detente and universal concord. The multilateral consultations on preparations for the conference are continuing in Helsinki. The world public opinion must do all it can to facilitate the removal of all obstacles which hamper the effective holding of consultations, taking into account the fact that the proposed time for holding this forum is drawing near.

We also cannot leave the problem of reduction of armed forces and armaments in the heart of Europe outside the field of vision of Christian ecumena and of the world public.

The Soviet side has made a concrete

proposal on reducing armed forces and armaments in Europe through negotiation by interested parties.¹⁷

The CPC, which has more than once supported the preparations and the holding of relevant talks on this problem, should promote further the progress of this urgent problem, which is so important for the guaranteeing of stability and security in Europe, and which will help solve radically the problem of universal and complete disarmament. The solution of this problem may have a direct influence upon the different phases of life of mankind. The economic aspect of its solution is closely bound with the problem of liquidating poverty on our planet.

The problem of securing a good standard of life for every man, i.e. the problem of liquidating poverty and backwardness, is, undoubtedly, a multifaceted one. We shall deal with several points in the development of the so-called Third World countries, where half of mankind is living. These countries occupy an important place in the system of international relations of our time. The peoples of former colonies and dependent countries are declaring with ever firmer resolution that they neither can nor wish to live the old way. A cardinal solution of their problems is necessary for the stabilization of international life. And the solution of these problems depends in the most direct way upon the success in the struggle for peace and cooperation of all peoples, and on the success of overcoming imperialism and neo-colonialism.

Economic backwardness and low living standards in these countries are the result not only of their age-old colonial dependence, but of their still being exploited by capitalist monopolies. The gap in the standards of living is now 13-fold and tends to widen. From 300,000,000 to 600,000,000 starved annually in the developing countries in the 1960's. Death from starvation became a social calamity on a mass scale. It claims up to 70 percent of the population — 35,000,000 out of 50,000,000 deaths a year (data for 1970). The developing countries need outside assistance to the tune of 500,000 million dollars to overcome eco-

nomic backwardness, according to existing estimates, and to reach a modern standard of living in 20-25 years' time. The most realistic way to secure such assistance is to channel into the economy of these countries the means which will be available when the problem of universal and complete disarmament is solved positively.

Here are some statistical data. According to R. Falk, a prominent US scholar and professor of Princeton University, mankind has spent on military purposes over 4,000,000 million dollars from the outset of the 20th century.¹⁸ Today, military expenditure runs into more than 200,000 million dollars every year, which is equivalent to the gross national product of the countries of Southeast Asia, the Far East and Africa, with a population, bordering on 1300 million, taken together. NATO's monthly expenditure, whose annual budget exceeds 100,000 million dollars, would suffice for the complete irrigation of the Sahara.

If military budgets were diverted to peaceful creative purposes, then mankind would lead a prosperous and peaceful existence. Mankind is faced increasingly by new problems. The planet which is now the cradle for a little under 4,000 million people, by A. D. 2000 will have to carry some 7,000 million. The forecasts enable us to look boldly into the future. The earth's resources, according to most careful estimates, can provide for 28,000 million. But even today, according to J. Piel, publisher of the "Scientific American" magazine, poverty is a challenge not so much to technology as to economics and politics.

The imperialist circles, instead of stopping the neo-colonialist exploitation of the developing countries and giving them an opportunity to achieve a high economic level, are trying to whitewash, with the aid of all sorts of pseudo-theories, the status quo, which affronts the population of these countries, in order to perpetuate it. To substantiate this they advance the theory of the exhaustion of the earth's resources and their concern over the ecological problem. The unfair distribution of wealth dooms many millions of

people to poverty and starvation. At the same time technological progress opens up fresh prospects before us. Therefore, we feel it necessary to return again to the above-quoted words of J. Piel. However, we perceive in the theory as such, without complex concepts, a grain of reason—mankind must bear in mind that relatively the planet's resources may be exhausted and consequently treat with care the earth's wealth given to us by the Creator to preserve and cultivate, i. e., to own it. Ecological environment is a component part of this wealth and its protection is one of the most important problems facing mankind today. However, "ecological" ideas must not be dictated by narrow-minded egoistic concerns. So when "ecologists" protest against the industrialization of the Third World, advancing pseudo-ecological concern as an argument, like saying that industrial smoke would upset ecological balance in Africa, there can be no doubt as to the real reason behind the neo-colonialists' concern which is aimed at slowing down the industrial and economic growth of the said countries, dooming them in the future to the status of the "world's village" and raw-materials appendages of the industrialized imperialist states.

Progressive mankind sees its historic task in helping, in every possible way, the economic liberation of the developing countries and the creation in them of their own independent economy, which would raise their material and cultural standards.

Christians, the defenders of truth and justice, find here a broad field of activities, where they can serve following the behest of St. John Chrysostom, "not those who enjoy the wealth and fame of the world, but those who are oppressed, unhappy and enslaved, who suffer deprivation and get no consolation."¹⁹

Neither can we forget those of our brothers who are still suffering under colonialist and racialist oppression in African countries. About 30,000,000 poor and oppressed in the Portuguese colonies of Angola, Mozambique and Guinea (Bissau), the racist Republic of South Africa, which is occupying il-

legally, in spite of the UN resolutions, Namibia (South-West Africa), and Rhodesia, a former English colony, all these people are constantly receiving moral, political and material assistance of all people of good will to implement their aspirations for freedom and independence. The CPC, which is giving its steady support to the national-liberation movement in these countries, must go on exerting concerted effort in order to draw into the work ever greater circles of African Christians who are taking part in the activities of the Christian peace movement.

To conclude the brief review of the tasks facing our movement, I deem it necessary to stress once again, that they can be coped with only by greatly consolidating our efforts with those of the followers of other religions and all people of good will, on the road to universal solidarity, the bases of which, in our opinion are:

— realization of humanity's single origin;

— recognition of the equality and dignity of each man;

— "recognition... of the ideas of love, fraternity, justice and peace as the supreme factors in human relationship and... aspiration towards the meaning of human existence, the cognition of which cannot be separated from the implementation of these ideas."²⁰

Because, as St. John Chrysostom said, "nothing can be equalled to like-mindedness; and in this one can be equal to many. If, for example, two or ten are unanimous, then one ceases to be one, and each becomes ten times greater and... in ten you will find one, and in one—ten!" Further on, inviting the brethren to acquire the strength of love and be safeguarded the great ecumenical teacher continues: "And, moreover, is there a wall, a cohesion of huge stones, as strong and impregnable to the enemy as the alliance of those who love one another and are united by like-mindedness?"

The Christian Peace Conference, in keeping with its Statutes has consistently turned to the problem of cooperation with representatives of different religious and social peacemaking organizations and movements. In particular, the CPC Working Commit-

tee at its session in New Delhi in March 1972, stressed the need to assist in the dialogue between the followers of different religions on practical questions of peace.

The CPC Department of Studies paid attention to this important question at its meeting in Bukow (April, 1972).

The problem of consolidating the efforts of all peace forces was dealt with in a new light and with a new depth at the Moscow session of the Working Committee held in March, in connection with the forthcoming convocation in Moscow in October of the World Congress of Peace Forces for international security, disarmament, national independence, cooperation and peace.

We welcome the convocation of this congress and I believe that the Christian Peace Conference will take an active part in it.

The CPC Working Committee appealed at its March session in Moscow "to all Churches and ecumenical organizations, all Christians and men of good will to make their own meaningful contribution to the preparation and convocation" of this forum.

This session, whose main theme is "Human solidarity—a task of Christians in the struggle against poverty and for peace in the world," has been called to turn again to the vital question of the solidarity of peace champions, among them Christians, who have joined their efforts to those of all people of good will for a joint struggle against wars, exploitation, racism, and starvation, to establish a lasting and just peace on earth. Allow me to express the hope, that the distinguished guests present here, who are representatives of the various Christian Churches and Christian organizations, and representatives of other religions, religious and public organizations from different countries of the world, will give us active assistance in discussing common problems, here, in the Lavra of St. Sergius.

Let a truly fraternal dialogue, dear friends, take place among us!

In conclusion I should like to wish all the participants in the meetings an inexhaustible energy and fruitful work in the quest for constructive decisions which must become the guidelines in

the activities of the Christian peace movement for the time to come. So let us actively create deeds of love and "the God of peace be with you all" (Rom. 15. 33).

NOTES

1. Сочинения. М., 1964, с. 288.
2. П. Тейяр де Шарден. Феномен человека. М., 1965, с. 247.
3. Строматы, 1, 18.
4. Об устройении человека.
5. Собрание сочинений, т. 9. М., 1958, с. 403.
6. С. А. Котляревский. Ламенне и новейший католицизм. М., 1904, с. 470.
7. Ibid., p. 469.
8. Эпос о Гильгамеше, М.—Л., 1961, с. 71.
9. Творения, т. 12, с. 471-472.
10. В. С. Соловьев. Духовные основы жизни. Собрание сочинений, т. III, с. 269-270.

11. P. Teilhard de Chardin. Srodowisko Boze. Warszawa, 1964, p. 21.
12. «ЖМП», 1972, № 12, с. 67.
13. Антуан де Сент-Экзюпери. Сочинения. М., 1964, с. 409.
14. Цит. по: Выступления дост. Тих Хат Ханя на Всемирной конференции «Религия и мир» в Киото 16-22 октября 1970 г.
15. «ЖМП», 1968, № 5, с. 2.
16. Ibid., 1-2.
17. «Правда», 15 мая 1971.
18. Richard Falk. This Endangered Planet: Prospects and Proposals for Human Survival. N. Y., 1971, p. 127.
19. «ЖМП», 1972, № 12, с. 66.
20. Statement of the Conference of representatives of all religions in the USSR for cooperation and peace among nations on the bases, practice, and perspectives of the joint efforts of different religions in support of cooperation and peace among nations. Zagorsk, July, 1969.

Report by Metropolitan Yuvenaliy of Tula and Belev at the Meeting of the CCW on May 25, 1973

Beloved brothers and sisters in the Lord, dear friends,

We have assembled today in the Trinity-St. Sergius Lavra — the ancient cloister of the Russian Orthodox Church — to discuss the opportunities and to pool our efforts in our service to peace and mankind. The theme of this meeting and of my report is "Human solidarity—a task of Christians in the struggle against poverty and for peace in the world." I wish to emphasize that such a gathering of Christians in the name of Christ (Mt. 18.20), devoted to vital questions, is aimed precisely at the fulfilment of His holy will. But how and where can we perceive God's will? According to St. Barsanuphius the Great († 600), one of the early Fathers of the Church, a Christian should perceive God's will by observing circumstances surrounding his life,¹ which constantly pose questions of a private and social nature.

If it is said that each epoch in history is distinguished by its own specific features, then it is also true to say that the Church in her service of love to mankind has her own definite tasks in each such period. This, however, does not change in any way, her eternal mission of salvation to which she has been called by our Lord

Jesus Christ, the Eternal Chief Priest and Head of the Church (Mt. 16. 18-19; 28. 18-20).

It is clear to us that the main task of our time, which is exceptionally significant, is the establishment of peace on earth which is inseparably linked with the guaranteeing of security and cooperation among nations. We participate in peacemaking with a feeling of deep conviction and with faith that we are fulfilling "...that good, and acceptable, and perfect will of God" (Rom. 12. 2).

The difficulty of solving problems for securing international peace is also caused by the complexity of the very concept of peace, the different ways proposed to achieve it and the numerous causes undermining peace or directly violating it. However, the tremendous attention given to the problem of international peace by states, public and religious circles and by people of good will in the vast majority of countries, shows that peace among nations not only remains a very complicated and urgent problem of our time, requiring the maximum of attention, but one whose positive solution is, nevertheless, becoming ever more realistic and nearer.

The theme of the present meeting of the Committee for the Continuation of Work of the Christian Peace Conference is devoted, precisely, to one of the more important elements of peacemaking which is classified as the "means" necessary to achieve a prosperous and a peaceful life. This "means" is human solidarity.

Solidarity—the most complete fraternity and cooperation of all people—we understand in the following two aspects:

1) solidarity of Christians, based on faith in Jesus Christ, God and Saviour of the world, and directed at serving universal well-being;

2) solidarity of all people of good will, irrespective of their religious, philosophical and political convictions, their race, nationality or any other distinctions, solidarity based on their common aspiration to strengthen world peace and cooperation.

Both types of solidarity do not exclude each other, but, on the contrary, they supplement and deepen one another, because Christianity in its very essence presupposes the solidarity of all people in the name of good and truth, as witnessed in the Holy Scripture which says that "in every nation he that... worketh righteousness, is accepted" by God (Acts 10, 35). The solidarity of mankind is a noble task for Christians, demanding constant and great effort of them. An expression and evidence of such solidarity will be the convocation in October this year in Moscow of the World Congress of Peace Forces at which Christians, together with representatives of other faiths and ideologies, will take part to elaborate an effective peace programme for all mankind.

The goal, to the achievement of which we shall devote both the inter-Christian and universal solidarity, is clearly seen in the theme of our conference—it is to rid millions of people of poverty, hunger, injustice, war and other deprivations, and liberate those who are engulfed in military conflicts or are suffering under economic, racial or any other oppression. But human solidarity does not end in this. There are many problems in the world today which likewise demand the general

pooling of efforts for their solution (for example, the preservation and utilization of natural resources, problems of medicine, science, technology, etc.), but poverty and peace are the principal problems at the present stage in the life of humanity. And these two problems are bound together by extremely firm ties.

Pondering over poverty, its causes and effects, with a view to achieving the solidarity of the whole of mankind, to liquidate poverty and wars throughout the world, we turn, first of all, to God's Word, which tells us with the utmost clarity of the need to use the wealth of the world in a wise and worthy manner (Lk. 16, 9), it calls upon us "...to support the weak, and to remember the words of the Lord Jesus as how he said, It is more blessed to give than to receive" (Acts 20, 35), calls us to show mercy (Mt. 5, 7), and warns the cruel (Exod. 2, 13). This Word, while it blesses the poor in spirit (Mt. 5, 3) and beggars like Lazarus (Lk. 16, 22), does not, at the same time, legalize the material inequality of people, but wrathfully denounces the rich and the famed of the earth who grow fat on the tears and cries of the working people.

Man requires clothes, food, dwelling, knowledge, a dignified treatment by fellowmen, etc. He suffers greatly from material shortages and the lack of elementary amenities in life. We know that this suffering is deepened still more by the realization that other people live in luxury and affluence. Lack of rights and arbitrary rule; hunger and repletion; poverty and riches; humiliation and haughtiness; search for work and fleeing from work; suffering and inane amusements—such are the "chiaroscuros" which hundreds of millions of working people behold all the time.

The feeling of just anger is one of the strongest human emotions and often drives the poor and the humiliated and their friends to wield a scourge (Jn. 2, 15) to clear the temple of earth from evil and lawlessness.

What are the ways open to us today for exterminating such a terrible evil as poverty? Apparently the principal ways are the following: to change back

ward and inferior social orders; to liquidate the hotbeds of international tensions; cooperation and mutual assistance among all nations and, especially, aid to developing countries.

We are well aware that this goal can be achieved only through the active and concerted participation of all people of good will. The common task of all people is not only to slow down the process of impoverishment, and consequently the ever-growing suffering of hundreds of people, but to exterminate poverty utterly and completely. We can find many examples of such strivings in the history of Christianity.

The Holy Scripture is rich in words condemning the amassing of wealth. It quite definitely points out the principal way of combatting poverty—to do away with unfair social relations. Our Lord Jesus Christ denounces the Pharisees and scribes who "devour widows' houses" (Lk. 20. 47), condemns to torment the rich man who did not aid the beggar Lazarus (Lk. 16. 23-28), and He even makes the very eternal fate of men directly dependent upon their attitude to one of their least, i. e., not the worldly rich or famed, brothers (Mt. 25. 31-46). The Gospel also tells us of the repentance of the unrighteous rich publican Zacchaeus (Lk. 19. 8). The denunciation of riches and the rich, and social inequality in general, acquires tremendous emotional force in the Apostles' Epistles. There are especially wonderful lines in the Epistle by St. James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter" (Jas. 5, 1-5).

These denunciations are antecedent by

the numerous and vivid condemnations of the rich, the nobility and the strong in wielding unjust power, which we find in the prophets of the Old Testament. The Holy Prophet Isaiah writes: "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts" (3. 14-15). And he continues further: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth" (5. 8). The unjust laws and the cruel decisions of the powers that be, who were ruining the poor, aroused Isaiah's anger, too: "Woe unto them that decree unrighteous decrees, and that write grievousness, which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." (10. 1-2). "For I the Lord love judgment, I hate robbery for burnt offering" (61. 8).

The Old Testament abounds in similar examples.

The writings of the Holy Fathers of the Church are imbued with the same spirit. The Fathers of both the ancient, undivided Church and of the later period, as personified by the Russian saints and ascetics, for instance, are unanimous in declaring that the wealth of the few is the cause of inequality, poverty, injustice and other evil in human society. Thus, St. Asterius of Amaseia wrote: "Thirst for riches is the mother of inequality, merciless, misanthropic, and extremely cruel. Because of it human life abounds in abnormalities: some are sated to repugnance with surplus property... others drag out a miserable existence, tormented by hunger and need... Such are the results of the insatiable thirst for riches. For if it did not produce inequality in life, then the extreme abnormalities of law and order would not have been so insurmountable."² "If each took according to his need and left what was above to the needy, then

no one would be rich or poor.”³ Lactantius, a Christian apologist declares outright, that great injustice consists in the fact that an insignificant number of people, by usurping the material wealth of the world, which used to be the property of many, and by amassing it in their storehouses, forced the others—the majority—to go hungry and thus enslaved them.⁴ “It is utterly absurd,” writes St. Clement of Alexandria, “that one lived in luxury and many suffered need.”⁵ St. John Chrysostom regards the very aspiration to acquire property as a great evil—the cause of enmity and strife among people. “Verily,” he says, “where there is mine and yours, there lies every aspect of enmity and the cause of strife, and where there is none, accord and peace reign supreme.”⁶

Ecclesiastical writers of Ancient Rus also harshly castigated the rich and urged charity towards the needy brethren. These appeals of the most authoritative ascetics had, of course, not only restrained the rapacity and arbitrariness of the rich, but created a definite moral atmosphere within society, which mitigated the social and economic inequality in it to a certain extent. In an article “On the Uncharitable Rich” (15th century) we read: “Rich man, you have lit candles in the church. But here come also the serfs, orphans and widows, whom you have offended, with complaints to God about you. They will put out your candle with their tears.”⁷ St. Nil of Sora (15th century), referring to St. John Chrysostom and other saints, bids that even the things donated to decorate the church, be distributed among the poor: “St. John Chrysostom writes thus about decorations for churches: should any seek advice whether to bring holy vessels (made of silver) or any other decoration, bid him distribute among the poor. Because, he said, no one has as yet been condemned for not decorating a church. And other saints also spoke thus.”⁸ St. Maxim the Greek (16th century) indignantly exposes the social injustice in Ancient Rus: “Do you not see our inhumanity and the injustice of this, if we... forgetting our vows amass things and cattle and fill ourselves with sweet and fresh food and

drinks produced by the sweat of dependent villagers who live continually in need and poverty, eat even worse than rye bread, quite often without any salt, because of their poverty?”⁹

All the above cited testimonies from Holy Scripture and the Fathers of the Church provide enough evidence of Christian attitude to the problem of poverty, to its causes and to its effect upon society. To sum up, it may be stated that, according to the teaching of the Church, the material and social inequality stems from unjust social order and the unfair distribution of goods. Not for nothing did St. Jerome say that “all riches come from injustice,” referring to a Latin proverb: “A rich man is either unjust or is the heir of an unjust man.”¹⁰ And injustice is, as we are well aware, the mother of all strife, enmity, and wars.

As we can see, the reasons which generate poverty have been known from ancient times. The ever-accelerating process to bring order into the life of society and to create conditions where man would have ample opportunity to develop freely and in every way, to live a life worthy of man, has been going on for ages and is still continuing.

The foundations of a new society, which innately excluded the exploitation of man, the unfair distribution of material wealth and offered each citizen equal and extensive rights for his cultural development and material life, were laid down in the course of the socialist revolution on the vast territory of the former Russian Empire in October 1917. At the time it was the most successful experience in history of overcoming the poverty of scores of millions of the urban and rural population of Russia. Today there exists and is successfully developing economically a whole family of socialist states where there is no division of people into rich and poor and where the standard of living is improving every day.

And yet a large section of the world population continues to live even today under the same hardships about which the Fathers and Teachers of the Church have spoken wrathfully. What are the specific features of this life today?

The report, delivered by Prof. Taker (India), chairman of the UN conference on the use of scientific and technological knowledge, back in 1963, was quite interesting from this point of view. He said, for one thing, that one-tenth of the population of the globe owns 60 per cent of the world's income, whereas 57 per cent of humanity gets less than ten per cent of the world's riches to satisfy their needs. This gap is as big as the distance—the professor went on—which separates a peasant manually planting rice in a paddy from a cosmonaut who is orbiting our planet Earth—the common property of 3,000 million human beings; this is the abyss which divides arduous manual labour of a poor man and the latest achievements of science, those who completely lack scientific and technological knowledge and those who possess it.¹¹ The low literacy percentage among the population is an important indication of the social and economic backwardness of many countries, and poverty of many nations. UNESCO research carried out in 1962 showed that more than 700,000,000 men and women above the age of 15 could not read or write. 70, 80 and even 90 per cent of the population are illiterate in some countries of Africa, Asia and Latin America, and the women almost 100 per cent in many countries. According to approximate estimates the number of illiterate people increases by 20-25,000,000 each year.¹² The data submitted to the UN by UNESCO shows that there were already 783,000,000 illiterates at the beginning of the current decade.¹³ This percentage is a very vivid indication of the great cultural and economic backwardness existing over extensive areas of the world. The percentage of people who are starving is an even more striking indication of the extent of human poverty today. People suffering from starvation constituted 10-15 per cent of the whole world in the 1960's, and those suffering from hunger or inferior food, or from both, constituted 50 per cent. An acute food crisis exists in India, Southeast Asia and Africa. The population in these regions (at the end of the 1960's) constituted from one-third to one-half

of the global population, i. e., from 300,000,000 to 500,000,000 people are suffering from hunger, and some 1,000 million people are undernourished.¹⁴

Starvation has not been eliminated even in developed capitalist countries where tens of millions of working people suffer from undernourishment.¹⁵ Richard Nixon, President of the USA, admitted that there was starvation in the USA. He said that they simply did not know how many Americans were starving, or how many were undernourished... What they did know was that too many suffered from both. Arguing about the number, he said, would not change the fact that starvation existed.¹⁶

Poverty and the lack of elementary medical care in the Republic of South Africa, for example, according to *The Guardian* of London cause infant mortality among the blacks in the cities to fluctuate from 68 to 330 per 1,000 whereas among the whites it constituted about 20 per 1,000 babies born alive.¹⁷

The following figures are also interesting. One per cent of the population in the USA, for example, controls some 60 per cent of the national wealth, whereas the working people, who constitute 87 per cent of the population, less than 8 per cent. Four families—the Rockefellers, Morgans, Du Ponts and Mellons—control one-third of all the national wealth of the USA.¹⁸ The situation is similar, if not the same, in other capitalist countries. According to official statistics there are 8-10 million completely unemployed in the capitalist world. The situation in the developing countries is even worse. According to UN data unemployment in the developing countries will reach 300,000,000 by 1980, in spite of the general economic growth in the Third World.¹⁹

We have already spoken about the correlation of mass poverty and war. And true enough, the aggressive war, on which big industrialists and financiers grow fat, leads to the pauperization of the main masses of the working people as a result of the rise in taxes and prices and the fall in the purchasing power of money. Take, for instance, the US war in Indochina. Military ex-

penditure of the USA was about 400,000 million dollars in 1965-1970. We can partly judge how this affected the working people by the sharp decline in the per capita national income growth in the USA during the Vietnam war. In 1951-1960 the growth percentage was 1.1 per cent and in 1961-1965—3.3 per cent, but in 1966-1970 it fell to 2.1 per cent. At the cost of the blood and suffering of the Vietnamese and American people, military corporations, which supplied armament to the US military machine operating in Indochina, amassed enormous wealth. As for the countries of Indochina, they sustained tremendous losses in human life during the war, and their economies were considerably weakened.

The amount of calamity caused by a "big" war may be judged from the aftermath of World War II, for example, in our country alone. Here are some statistical data: 20,000,000 people fell in action, died of wounds or were exterminated in fascist death camps. Razed and destroyed were 1,710 cities and towns; 70,000 villages and settlements; over 6,000,000 dwellings (leaving 25,000,000 people without a roof over their heads); 31,850 industrial enterprises; 40,000 hospitals and medical institutions; 84,000 primary, secondary, higher and technical schools and other educational establishments. One can imagine the trials suffered by our people and the tremendous effort they had to exert in order to heal the war-inflicted wounds.

Contemporary military experts declare unanimously that should there be a new world war with modern means of annihilation, the world would become a place of apocalyptic horrors, exceeding all the calamities that have ever happened in human history.

The interdependence of poverty and war shows that by combatting poverty and doing away with its causes we are strengthening the foundation of universal peace. What are, then, the ways of overcoming poverty? Of course, the improvement of social structures is the most effective way. This is taking place in many countries by different methods: through revolutions, parliaments, and workers' political parties. In this just struggle, an active part

is played by Christians, some ecclesiastical leaders, numerous representatives of the clergy, and theologians. At the same time, of great importance for the development of the economically weak states are the efforts exerted by the specialized institutions of the United Nations, whose endeavours are actively supported by Christian Churches, religious organizations and movements, including the World Council of Churches, in whose work the Church takes an active part.

I'd like to stress, with deep satisfaction, the great advances achieved by the CPC in the UN, namely, its registration as a non-governmental organization under the UN Economic and Social Council, which makes it possible for our movement to increase its contribution to the service of mankind.

In all justice we should note the selfless and all-round assistance rendered by the Soviet Union and the other socialist states to the underdeveloped countries. As we know, this assistance has never had any strings attached that would encroach on the sovereignty or the way of life of the countries.

As it was already mentioned, the strengthening of universal peace is most directly related to the extirpation of poverty, to the economic progress of states and the well-being of their peoples.

Speaking of the international situation today and the problems interesting mankind it would be right to say that we are now witnessing favourable changes towards a detente and the creation of prerequisites for strengthening peace. However, we must not forget that the international situation still remains complicated in various areas of the world and there is still work ahead before the desired peace is established in the world. It would be superfluous to remind people of how much suffering and calamity the previous wars brought to Europe—everybody knows this.

The repetition of similar events in our days would lead to even more numerous and indescribable consequences. Therefore we note with satisfaction the improvement in the political climate of Europe which promotes the strength

ening of peace and development of round cooperation. The European security conference became a reality thanks to the persistent efforts of the USSR, all other countries of the socialist community and people of good will. We regard it as our duty to promote through all possible means the success of this international forum.

A hopeful foundation for European security and cooperation has already been laid in a number of treaties, agreements and talks between socialist and capitalist states, which were signed or held in the last few years. They are all based on the policy of peaceful coexistence and on such principles as inviolability of state borders, non-interference in internal affairs, independence, equality, and repudiation of the use or threat of force. These principles, just as the support given to the convocation of the European security conference, were confirmed in such international documents as the "Principles of Cooperation" between the USSR and France, the Moscow treaty between the USSR and FRG, and others. I would like to stress especially the positive significance of the wonderful Soviet-Finnish relations for strengthening peace and cooperation in Europe. Our attention is drawn, with great satisfaction, to the development of good-neighbourly relations between the USSR and the FRG, which are witnessing today, especially during L. I. Brezhnev's visit to the Federal Republic of Germany, and which helps not only to heal the heavy wounds inflicted by the last world war, but also the creation of broad prerequisites and opportunities for fruitful cooperation between our two countries. The improvement in the international atmosphere felt today is undoubtedly promoted by the signing of the agreements to restore peace in Vietnam and Laos. We hail the current improvement of relations between the USSR and the USA as reflected in the well-known Soviet-US documents signed in Moscow in May 1972, and pin great hopes upon the forthcoming visit of L. I. Brezhnev to the USA, seeing in great opportunities to promote the well-being of the Soviet and American peoples and world peace. As Christians

we welcome and bless these roads to peace and cooperation, convinced that they will lead to the progress and prosperity of mankind.

The principles of peaceful coexistence and cooperation are being introduced on an ever-greater scale into the practice of international relations. The peoples of the world are unanimously hailing these developments. But the things that bring joy to people of good will irritate those public figures who have bound themselves to the "cold war" policy and the arms race. These forces of yesterday continue to undermine the cause of easing international tensions.

The ending of the war in Vietnam was a historic victory for the forces of peace. However, the obstacles barring the way to a political settlement in Indochina, as we all know, have not been wholly removed. *The New York Times* recently wrote that at times battles were fought as fiercely in South Vietnam as before the cease-fire. The responsibility for this rests completely with those forces which are to blame for the fact that over 20,000 people have been killed after the Paris agreement went into operation.

The economic consequences of the Middle East crisis present a grave picture for the Arab countries if we take into account the comparatively short period and the size of the territory covered—over 1,000,000 Arabs have been exiled from their native land since 1948, and many thousands of houses belonging to Arabs destroyed or confiscated, and their land confiscated on occupied territory.

And if we speak with satisfaction today about the international detente, and of the "softening of the climate" in Europe, then it is with pain in our hearts that we see that just and coveted peace has not yet been established in the land of sacred memories, where the song of peace was heard when the King of the World was born. It presents a bleeding wound on the body of the family of nations.

The racist policy of the governments of the Republic of South Africa and Rhodesia directed against the indigenous African population, which lives in conditions of apartheid, cannot fail to

trouble us and cause us anxiety, which forces us to appeal to public opinion so that through its influence the situation would be eliminated, because racial injustice is one of the most inhuman forms of injustice and oppression to which peoples are subjected. Even though racism acquires various forms in different areas of the globe, it is related everywhere to economic oppression and to lack of genuine human solidarity. In our time, the demand for justice for the people, who are subjected to racial discrimination, is constantly growing in the Churches and in secular society; it gives us hope that this phenomenon which abuses human dignity, will be rooted out.

Since Christians are aware that the fulfilment of the tasks of peace in the present world is impossible without the solidarity of peacemakers, their efforts must be united with those of all men of good will in a common struggle against war, exploitation, racism, poverty and starvation, in order that peace, understanding, friendship and brotherhood may be achieved among nations. The course of international developments makes obvious the fact that in the conditions of the present correlation of forces in the world arena, the policy of peaceful coexistence is the only reasonable and promising policy in the relationship between states with differing social systems.

These international problems, the ones we dealt with as well as many others, interest us because they have a direct bearing upon the concerted participation of Christians in the struggle against poverty and for universal peace. It is obvious that the greater the solidarity and unanimity Christians display in coping with these tasks of our time, the sooner may we expect success, and the more complete will it be. We, Christians, know that we must serve this cause as a duty of love for all people and because we are debtors of all the poor and needy, the offended and exploited, for we often honour God with our lips only, but our heart is far from Him (Mk. 7. 6). We do not always exert sufficient effort in organizing the social sphere or bringing order into the moral field, one of

the results of which is the suffering of many, many people. Our active participation in the forthcoming World Congress of Peace Forces to be held in Moscow in October will provide evidence of our good will, of our unconquerable desire to achieve peace, and of our solidarity with all peacemakers. Our Churches, which we represent, can and must achieve a concerted fraternal service to mankind, because the joys and hopes, the sorrows and anxieties of men of this age, especially of the poor and those who suffer to an extent, constitute the joys and hopes, sorrows and anxieties of the followers of Christ.²⁰

Allow me to express the hope, that this gathering of ours will yield good fruit and render tangible aid to the peacemaking of all people of good will. And we shall continue, diligently and persistently, to labour for the benefit of universal peace, with faith in the assistance of God, our Lord and Saviour, Jesus Christ.

NOTES

1. "A Guide to Spiritual Life" by Sts. Barsanuphius the Great and John, St. Petersburg, 1909, p. 316
2. Migne. P. G. 40, col. 209
3. Migne. P. G. 31, col. 276
4. I. Seipel, "The Economic and Ethical View of the Fathers of the Church." Moscow, 1913, p. 87
5. Migne. P. G. 8 col. 541
6. Migne. P. G. 53, col. 309
7. Shchapov. "The Voice of the Ancient Russian Church on Improving the Life of Non-Free People," Kazan, 1859, p. 12
8. St. Nilus of Sora to his disciples about life in the sketes, Moscow, 1849, p. 17-18.
9. Works of St. Maxim the Greek, Part II, Kazan 1860, p. 130-133
10. Migne. P. G. 22, col. 984
11. "Courier UNESCO," 1963, July-August, p. 5
12. "Courier UNESCO," 1964, October
13. "The Journal of the Moscow Patriarchate" 1972, No. 2, p. 37
14. The Great Soviet Encyclopaedia, 3rd edition, vol. 7, Moscow, 1972, article "Hunger"
15. Ibid.
16. E. Baller, "Man and Freedom," Moscow 1972, p. 70-71
17. "Izvestia," March 20, 1973, p. 2
18. E. Baller, p. 75
19. The Report of the UN Economic and Social Council, September 1972
20. *Gaudium et spes*, S. 1.

CCW Session in the Lavra of St. Sergius

The Fourth All-Christian Peace Assembly (ACPA), held in Prague on September 30-October 3, 1971, adopted the new Statutes of the Christian Peace Conference (CPC) and elected a new 80-member leading body of the CPC—the Committee for the Continuation of Work (CCW), set up by the new Statutes. "During the period between the sessions of the ACPA, the continuation committee shall undertake to carry out all the tasks of the CPC. It shall discuss topical problems and work out standpoints concretizing the movement's position on timely questions in accordance with the orientation determined by the ACPA" (CPC Statutes, chapter 5, § 21).

The CCW held its first meeting, at the invitation of the Russian Orthodox Church, in the Trinity-St. Sergius Lavra, Zagorsk, on May 25-28, 1973. The spiritual centre of the Russian Orthodox Church and a masterpiece of Russian arts the Lavra of St. Sergius has won a worldwide recognition as a venue of numerous ecumenical and international peacemaking meetings. Appeals to peace, cooperation, love and brotherhood among nations adopted at these meetings reached the world many times.

With sincere hospitality the ancient laura received the heralds of peace, who had arrived this time from Asia, Africa, North and South America, Europe and Australia—174 members, guests, and observers from 33 countries. Local Orthodox Churches, the Roman Catholic Church, the Ancient Eastern (non-Chalcedonian), Anglican and Protestant Churches and associations—all were represented at this meeting. Old Believers too sent their representatives to the Lavra. Non-Christian religions were represented by Moslem and Buddhist observers. The CCW guests of honour included observers from many international organizations, among them: Dr. Alan Brash of the World Council of Churches; Bishop Olufosoye (Nigeria) of the All-Africa Conference of Churches; Pastor Toivo Arvi Seppaenen (Finland) of the Conference of European Churches; Mr. Hubertus Guske (GDR) of the Berlin Conference of Catholic Christians from European States; Rev. Gyotsu Sato of the Japanese Peace Alliance.

The CCW's session was covered by the press group under Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate, and by journalists from the German Democratic Republic, India, Italy, Poland, the USSR, Finland, Czechoslovakia. The CPC centre in Prague headed by Rev. Miroslav

Mensik, chief of the Chancellery, worked very diligently at the session in the Lavra.

The session was opened in the bell-tower hall at 9.30 a. m., May 25, with Patriarch Pimen, CPC President Metropolitan Nikodim, CPC Vice-Presidents, and CPC General Secretary Dr. Karoly Toth at the presidium table. Metropolitan Nikodim, who opened the sitting, warmly greeted all present. "We call upon the divine assistance," he said, "of our Resurrected Lord Jesus Christ, Who commanded His followers not only to keep peace and love in mind, but to implement them in life."

After a common prayer the choir of the Moscow Theological Academy performed a concert "Glory to God in the highest, and on earth peace, good will toward men." Then Bishop Festus Segun of the Anglican Church (North Nigeria) read the Gospel according to St. John (5. 1-9) and preached a sermon. He said that God united Christians in the search for peace. Christ the Saviour healed the Paralytic who had suffered for 38 years. Now we need One, continued the bishop, Who would help heal human wounds. Peace—the hope of mankind—needs help first of all. Peace is a health indicator of human society. A sound society cannot produce conflicts, they are products of sinful contamination. Due to peacemaking organizations, the Christian Peace Conference included, humanity can recover its healthy state, that is, establish a peace-loving society, based on justice, prosperity, equality and happiness of all men and women. Brotherhood, solidarity and cooperation among all the nations, Dr. Segun stressed, is a reliable way to peace on earth. "May God and the Holy Spirit bless the forthcoming work of the CPC members." With these words Bishop Festus Segun concluded his sermon.

After the singing of canticles all those present said the "Our Father" in his mother tongue and then Patriarch Pimen bestowed his blessing upon them. The choir sang "Eis polla..." and thrice "Christ is Risen" in Greek, Latin and Church Slavonic.

In his speech of greetings, His Holiness Patriarch Pimen dwelt on the importance of the CCW session: "You are to discuss thoroughly a whole range of world problems... We rejoice that the peace movement is today acquiring an unprecedentedly broad and effective character, and that Christians, the followers of other faiths, and our non-religious brothers are working as one, shoulder to shoulder, for a lasting and just

peace for all nations" (a full text of the Patriarch's speech is printed in this issue).

On behalf of the CCW members, CPC Vice-President Dr. Heinrich Hellstern thanked His Holiness and said: "Your speech prompts us to serve peace untiringly and fearlessly and to call people to it. The Russian Orthodox Church stands guard over peace. She assists us in carrying out a wide peacemaking programme. Peace will surely triumph."

Then CPC General Secretary Dr. Karoly Toth took the floor and called upon those present to honour the memory of CPC veteran Archpriest Pavel Sokolovsky with a minute of silence.

The CCW elected unanimously its presidium for the meeting as suggested by the Working Committee, which held its session the day before. The presidium included Chairman Bishop F. Segun (Nigeria), Vice-Chairman Patriarch Dr. Miroslav Novak (Czechoslovakia) and Dr. Carl Soule (USA) and Secretary Prof. Joel Gajardo (Chile). The CCW approved the agenda of the session and elected the heads of working groups and commissions as well as a drafting committee.

The chairman, Bishop Festus Segun gave the floor to the CPC President Metropolitan Nikodim of Leningrad and Novgorod. The metropolitan analyzed the historical development of modern humanity and dwelt on the urgent peacemaking problems and tasks facing the Christians who united their efforts with those of all people of good will in their joint struggle against war, exploitation of man by man, racism, hunger, for establishing a lasting and just peace on earth (the full text of the report is printed in this issue).

The second plenary meeting was held after dinner under the chairmanship of Patriarch Dr. Miroslav Novak, who gave the floor to Vice-President Dr. Heinrich Hellstern (Switzerland). The speaker recalled that Christian Peace Conference according to its Statutes is "an ecumenical movement which gives expression to the Christians' responsibility for peace, social justice and a life worthy of man." This is expressed in the main theme of the CCW session — "Human Solidarity — a Task of Christians in the Struggle against Poverty and for World Peace." Christian theology, Dr. H. Hellstern said, must comprise the entire, that is, integral obligation, the Christian's duty in regard to his weak and exploited fellowmen. Man cannot separate God from his brother, his fellowman. Jesus Himself clearly formulated this unity with the words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mt. 25, 40). It has been recognized that it is not enough

to speak in general terms and in an individualistic sense of love for one's neighbour, but the neighbour, must be encompassed concretely, one fellowman in our society and the nations of the world, and work for his wants and needs.

The conception of human solidarity has foundation in the Gospel. Jesus Christ tried to lead His disciples from thinking in terms of "I" to "we". He taught them to pray to "our Father" and not to "my Father." Human solidarity in true sense of the word was maintained by early Christians. They understood why Jesus Christ had said, "Ye cannot serve God and mammon" (Mt. 6, 24). They knew why they owned their goods jointly. They saw in this a protection against the destructive influence of mammon. Christians today should give serious thought to the fact that the original community had great immunity from the magic of money. One can find many evidences of this in the writings of the Early Christian Fathers. Thus Dr. H. Hellstern quoted Leonhard Ragaz, Swiss theologian who, a few years before the First World War, said of mammon: "This is what is today called 'capital'... Capital is not ordinary money which one earns with the work of his hands and with which one acquires on the market something from the goods of the earth. Capital is the money which has the power to multiply and which tends to increase its volume indefinitely, aiming to get hold of the world. It separates man from man." Moreover, capitalism has discovered a new, particularly profitable field — the technical perfection and industrial manufacture of modern weapons. Wars have provided opportunity for fabulous business. The result of monopoly capitalism is not the real welfare of people, but the rich man as described by Jesus Christ.

According to H. Hellstern, "socialism is in every respect closer to Christianity than capitalism which is totally imprisoned in money-minded thinking." Socialism instils in people the spirit of "we," and not "I." It paves the road where all people will share equally in happiness and enjoy the wealth and beauty of our planet. Christians should realize Jesus Christ's warning against the danger of mammon, they should strive to awaken people to a new sense of justice, that is, the consciousness that they deserve a better share. Thus they will make their contribution to the fight of all people against social evil and poverty.

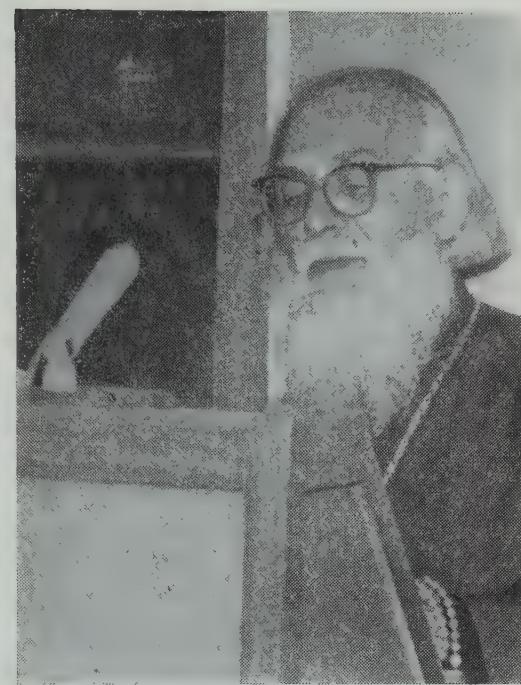
Dr. H. Hellstern gave great consideration to the second aspect of the theme — human solidarity in the struggle for peace. The unimaginable inhumanity of a third world war, he said, forces us to overcome misgivings and obstacles and

earch in common for solutions to all existing problems. The first touchstone in this respect will be the much-discussed Conference on European security. If the European nations successfully arrive at an objective agreement, recognizing the situation resulting from the Second World War, then a good deal will have been done to meet the requirement of human solidarity with a view to the prevention of a new war. In this respect, the Churches are being confronted with an important task in assisting the convocation of a European security conference. A forthcoming opportunity for Christians to manifest their will to peace will be the World Congress of Peace Forces to be held from October 2 to 7, 1973, in Moscow. Christians of all countries should be persuaded that the urgent need to work for peace requires of all to come together in order to listen to one another and jointly seek to ensure peace.

Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations of the Moscow Patriarchate, took the floor after Dr. Henrich Hellstern. He analyzed the present international situation basing himself upon the Holy Scriptures and the writings of the Fathers of the Church. The metropolitan dwelt in detail on the urgent world problems the solution of which would promote universal peace. He also told of the contribution which the Christian peace movement and Churches can make to the elimination of poverty and to increase their brotherly service to mankind (the full text of the report is printed in this issue).

Dr. Joel Gajardo (Chile) delivered his report during the third sitting which was chaired by Carl Soule (USA). In his brief but interesting speech, Dr. Gajardo described the situation in Latin America, where the people are intensifying their fight for national independence, reconstruction of society, for normal conditions of life. "We will build a new society," he said, "a society where the integrity of man will be respected and the Christian theology should help people to rid themselves of age-old injustice."

Prof. Joshua R. Chandran (India) devoted his report to poverty and Christian solidarity to eliminate it. It is not an abstract and academic theme, he said. It is an intensely radical down to earth theme, which recognizes the universal worldwide human struggle to overcome and eliminate poverty and misery—the dominating reality of the human society on our planet. There are several millions of people living in subhuman conditions, either on the pavements without any shelter from sun or rain or in unimaginably overcrowded and filthy slums without adequate drinking water, sanitation, lighting or other fa-



Metropolitan Grigoriy of Lovech (Bulgarian Orthodox Church) speaking at the first sitting of the Christian Peace Conference, May 25

cilities. Very often during the monsoon season the slum huts are either submerged in water or washed away and the people have to take shelter wherever they might find a roof. Reasons of poverty have their roots in exploitation of man by man, dominance of the capitalist mode of production, colonialist oppression, etc.

Prof. J. R. Chandran put the question: How can the powerless poor gain power to overcome their oppression, poverty and misery? It is in the context of this question that Christian solidarity is to be understood and practised. Jesus Christ has shown us the way we are to take. In His ministry He stood with and on the side of the oppressed and sought to fulfil His mission of reconciliation. It was His identification with the oppressed, the needy and the rejected which won Him the enmity of the religious leaders and led Him to the Cross. Through His miracles of healing and feeding of the hungry, He demonstrated that disease and hunger are contrary to the purposes of God and therefore evil to be overcome.

Such a victory can be won on the road of liberating people from exploitation of man by man and establishing just social order and normal conditions of life. Prof. J. R. Chandran is convinced that only radical changes in national structures can eliminate poverty and he pins great hopes upon the aid Christian Churches can

render to the progress of human society and establishment of justice and peace.

The CPC General Secretary Karoly Toth (Hungary) delivered the report in which he reviewed the CPC activities since IV ACPA held in September 1971, in Prague. He said that the present CCW session is being held almost fifteen years after the First Christian Peace Conference (June 1-3, 1958). In connection with this anniversary he gave a brief account of CPC activities and successes, since its foundation. The theologians who founded the CPC believed that the Christian service to peace began and will proceed under extremely serious historical conditions. The CPC General Secretary dwelt on the movement's considerable contribution to the theology of peace, the theological approach to establishing peace in the present historical reality.

"The deepest root of Christian peace service is, thus, a Christological one," Dr. Karoly Toth said. "We can learn from Christ that we are not only capable of peace, we are also obliged to make peace. Thus we are convinced that we can offer our services to those who know nothing of Christ in their work for the whole of mankind saved by Christ. Christians in their peace service must argue Christologically, because 'humanity freed by Christ, not only Christians but mankind, has a God-given capability of peace; if it wills it can take hold of it; it need not even know that this peace has been prepared by God. It does not mean that men must first become Christians to achieve peace. God has, beside the Christian Church, other ways and possibilities to spread His offer of peace among men.' A prominent task of Christian peace service is the struggle against sin in social structures and international relations. If we regard as one of the great achievements of the theology of peace the fact that it has discovered God on the side of the oppressed, the sufferers, then it follows that it must also form a different picture of man from those of former theologies. It is not the fallen man but man saved, not man thrown on the mercy of anybody but man justified and relieved, who has been given by God the ability to form his life responsibly and to build up the peace of the world effectively."

The CPC General Secretary is of the opinion that Christian peace service can be of epochal significance for the unity of Christianity. The best approach to the unity of world Christendom seems to be the way of joint peace initiatives. Peace service means practical ecumenism.

Dr. Karoly Toth told of worldwide contacts and cooperation of the CPC with Christian associations in Europe, Africa, Asia, North and South America, as well as with secular world organi-

zations: the CPC has been granted a consultative status in the Economic and Social Council of the UN. It strengthens its relations with the World Peace Council and other organizations.

Concluding his report, Dr. Karoly Toth expressed, on behalf of the CPC members, sincere gratitude to CPC President Metropolitan Nikodim for his true Christian patience, love and wisdom in guiding all organs of the movement. Then Dr. K. Toth thanked the vice-presidents of the movement as well as all members of the Working Committee and the International Secretariat — for their unsparing efforts in all CPC actions. "I believe I can say without any exaggeration," the CPC General Secretary continued, "that... in these bodies God has given us a community which is a brotherly fellowship indeed both in listening to the Word and in bearing our common responsibility."

Although it was already late in the evening, many guests of honour, observers and participants in the session expressed their desire to convey the Christian Peace Conference their brotherly greetings. They included Pastor Wesley Hartley (Australia), Rev. Gyotsu Sato (Japan), Pastor Christie Rosa (Sri Lanka), Observer Hubertus Guske, of the Berlin Conference of Catholic Christians from European States (GDR), Metropolitan Grigoriy of Lovech (Bulgaria), Father F. Hochman, General Secretary of the Catholic Pacem in terris organization (Czechoslovakia), Dr. Klaus Ehrler (West Berlin), V. H. Devadas (India), Prof. Chemi D. Jugder, General Secretary of the Asia Buddhists' Committee for Peace (Mongolia), Bishop Varsanofiy, representative of the Archdiocese of Novozybkovo, of Moscow and All Russia of Old Orthodox Christians, Prof. Sergio Arce-Martinez (Cuba).

The participants ended their first day in session with common prayer.

On Saturday, May 26, intensive work was carried out by the Theological Group (Chairman Father Paul Verghese, India), the Group on International Questions (Chairman Dr. Joe Gajardo, Chile), and by the Group for the Programme of the CPC. As a result of thorough discussions all three groups prepared reports to be submitted to a CCW plenary sitting.

On Sunday, May 27, the participants in the session attended the Divine Liturgy celebrated by Metropolitan Nikodim of Leningrad and Novgorod in the Academy Church of the Protecting Veil. He was assisted by representatives of the Orthodox Churches taking part in the session.

The Christian peace movement celebrated Africa Sunday that day. Ten years ago the Organization of African Unity was set up in

Addis Ababa. It proclaimed its aim to put an end to colonialism on the African continent, to attain political and economic independence for all African countries and peoples, and to create an atmosphere of a peaceful dialogue, unity and mutual understanding. The number of the independent African states reached 41 in these ten years. The national-liberation struggle is gaining momentum in Mozambique, Angola, Guinea-Bissau and other countries. But there are yet remnants of colonialism and diverse forms of neo-colonialism in Africa.

In connection with this Amos Kiro of the Christian Council of Kenya addressed all present in the Church at the end of the Liturgy. He spoke of Africa's successes in her fight for liberation and peace, and of her problems and tasks. On behalf of the sons and daughters of Africa he greeted all participants in the session, particularly representatives of the Russian Orthodox Church.

In his turn Metropolitan Nikodim appealed to all present to pray to God and ask Him to bless the continent on Africa Sunday that the Christian peace movement was celebrating. Then His Eminence Metropolitan Nikodim said a moleben.

In the afternoon of that same day the Commission for Assessing the Work of the CPC (Chairman General Bishop of the Evangelical Church of Slovakia Jan Michalko), the Commission for Press Activities (Chairman Dr. Henrich Hellern) and the Financial Commission (Chairman Archbishop Janus Matulis of the Evangelical-Lutheran Church of Latvia) started their proceedings.

These commissions also submitted their reports to a CCW plenary sitting.

After dinner guests and participants not working in the commissions made a sightseeing tour of Moscow. They inspected the Kremlin and saw a performance staged in the Kremlin Palace of Congresses.

On the concluding day of the CCW session, May 28, three plenary meetings were held which discussed and approved (with some amendments) the reports submitted by the groups and commissions. The CCW session unanimously adopted its documents: Communiqué, statements on European Security, the Middle East, the war in Indochina, on peace in South Asia, on Racism, on Latin America, Resolution on Disarmament, Appeal to all Churches, ecumenical, international and national organizations, to all Christians and Christian Communities, to non-Christian brothers, and to all people of good will (see *JMP*, No. 7, 1973).

The participants in the session sent to His Holiness Patriarch Pimen a letter of thanks,

where it said in part: "the purposeful service to peace and cooperation among nations of the Russian Orthodox Church which is highly prized by people of good will all over the world, and the all-round assistance which your Church constantly renders the Christian Peace Conference, made it possible to hold this representative and very promising session of our Christian peace movement in Zagorsk."

A message of greeting was sent to Aleksey N. Kosygin, Chairman of the USSR Council of Ministers, saying "We would like to express to you, and in your person, the Government of the Soviet Union, our understanding and support of the peace-loving foreign policy of the USSR which is reflected in the very diverse initiatives steadily undertaken by the Soviet State and implemented at all levels of international life and which are a component part of the truly broad and realistic peace programme which has won worldwide recognition and approval."

Bishop Festus Segun, who took the floor after the representatives of Christian Churches and non-Christian religions had delivered their greetings, thanked His Holiness Patriarch Pimen for the hospitality extended, and Metropolitan Nikodim, the CPC President, and all the participants for the work done.

The concluding remarks were made by Metropolitan Nikodim of Leningrad and Novgorod, who in his turn thanked Bishop F. Segun, Chairman of the CCW session, all his deputies, leaders of the working groups and commissions, and all present for their contribution to the success of the session. "During these days," His Eminence said, "we have felt deeply our common solidarity in the struggle and consolidation of peace. We thank our Lord for the joy of the brotherly communion that He gives us, and helps us to develop and enrich the work carried out by the Christian Peace Conference."

With a thanksgiving moleben and the singing of "Te Deum..." the participants in the CCW session concluded their work.

On May 29, the CPC Presidium members headed by CPC President Metropolitan Nikodim of Leningrad and Novgorod, were received in the Kremlin by K. F. Ilyashchenko, Vice-President of the Presidium of the Supreme Soviet of the USSR. The Secretary of the Presidium of the Supreme Soviet M. P. Georgadze, Chairman of the Council for Religious Affairs of the USSR Council of Ministers V. A. Kuroyedov, and other officials took part in the friendly talk that followed.

The press conference was opened by Metropolitan Nikodim at the premises of the Department of External Church Relations of the Moscow

Patriarchate at 4 p. m. CPC President Metropolitan Nikodim, the Vice-Presidents, Bishop Tibor Bartha and Dr. Henrich Hellstern, and General Secretary Dr. Karoly Toth gave newsmen a detailed information on the results of the CCW session.

His Holiness Patriarch Pimen held a grand reception in honour of the participants of the CCW session in the Rossiya Hotel in the evening of that same day. The reception was attended by members of the Holy Synod, officials of synodal departments and numerous guests.

Speeches of greeting were made by His Holiness Patriarch Pimen, Metropolitan Nikodim, Bishop F. Segun, Patriarch M. Novak, Chairman of the Council for Religious Affairs V. A. Kuroyedov, Dr. Henrich Hellstern and others.

We are fully convinced that the session was a big success. Its participants have now returned home where they will undoubtedly carry on their Christian service to peace.

Intensification of peacemaking is acquiring special importance today. All people of good will were deeply satisfied by Leonid I. Brezhnev's visits to the Federal Republic of Germany, the United States and France, as well as the

results of his talks with Federal Chancellor Brandt, President Nixon and President Pompidou. The agreement signed by the Soviet Union and United States on preventing nuclear war is a document of epochal significance and opens up a very real perspective of establishing permanent peace on our planet.

The march of history places on the Christians grave responsibility for the destiny of peace and they are called together with other people of good will to consolidate and multiply positive results achieved in the process of easing international tensions. Their aim is to make the earth a garden of life and peace, not of war and destruction.

We are convinced that our Lord Himself - the Prince of Peace (Is. 9. 6) blesses the unprecedented mass movement of peace champion irrespective of their nationality, confessions and views, He multiplies their ranks each year to enable mankind to avoid wars and to obtain peace now and forever. "We trust in the living God, who is the Saviour of all men" (1 Tim. 10).

KONSTANTIN KOMAROV



The Roman Catholic delegation at the monument to Peter I in Leningrad

Fifty Years of Bulgaria's Higher Theological School

The idea of founding its own higher theological school first occurred to the leaders of the Bulgarian national-ecclesiastical movement in Constantinople a century ago, immediately after the establishment of the Bulgarian exarchate. They dreamt hopefully of opening in the capital of the Ottoman Empire a Bulgarian gymnasium and a university with a theological faculty that would be entitled to give Bulgaria enlightened clergymen capable of taking the place of the Greek hierarchy within the exarchate. These hopes were to be dashed as European Turkey became the scene of popular revolts followed by the Russo-Turkish liberation war which radically changed the situation in the Balkans. A protracted and painful formative period of the young Bulgarian nation followed in its wake.

In the course of events the Bulgarian

ecclesiastical centre was shifted from Constantinople to Sofia, its influence thus declining in the territory not included in the Principality of Bulgaria, and this led to certain adjustments in view of the changed conditions. At the time, the establishment of a higher theological school was not viewed as a primary task, what was needed was secondary theological education, without which it would have been premature to think of introducing any kind of higher theological studies. As for Church dignitaries they were still educated abroad, mostly in Russia's theological academies.

As theologians could thus be trained only in part, the Holy Synod of the Bulgarian Church was engaged in training people who would eventually form the staff of a higher theological institution, and intermittently appealed to the government, referring in doing so to a law dating back to 1894 which



Members of the Sofia Theological Academy: Dr. V. Pandursky, Dr. T. P. Todorov, Dr. Tsonevsky, Bishop Nikolay of Makariopolis, Dr. B. Piperov, Dr. I. Panchevsky, Prof. T. Sybev (sitting); Docent T. Koev, Prof. Archpriest N. Shivarov, Prof. R. P. Todorov, Prof. Archpriest V. Nikolov, Prof. A. Mnev, Docent G. Tsarev (standing)

provided for the establishment of a theological faculty at the higher school in Sofia, eventually the Sofia State University. However, the government did not attend to the Synod's petitions partly because of other affairs and partly because of lack of understanding of the Church's needs. Besides, it lacked funds and accommodation for a higher theological establishment.

The issue remained shelved until 1911 when at the Holy Synod's suggestion it was decided to use the fund which had accumulated since 1895 for the construction of the Bulgarian exarchate memorial building. With additional sums donated by the Church, the fund was used for a special building of the higher theological school in the square where the Metropolitan Cathedral of the Resurrection stands in Sofia. Though construction work had started as early as 1912 the building itself was not completed till 1922 because it had housed a military hospital in the years of World War I.

As the building work began the Holy Synod set up a special commission to work out a statute and a curriculum for the higher theological school, appointed the teaching staff, and laid the foundation of a library. In 1915 Archimandrite Stefan, later the Exarch of Bulgaria, and Archpriest Stefan Tsankov, later protopresbyter, were sent to Switzerland to be trained for professorship in specialized fields; the latter was charged in 1919 by the Synod to prepare for the inauguration of the new educational establishment. At the same time, the Synod approved the resolution to employ highly qualified specialists from abroad. Finally, after due examination of the applicants the vacancies on the faculty were filled by several Russian theologians—Archpriest Aleksandr P. Rozhdestvensky, former Professor of Old Testament at the Petrograd Theological Academy; Protopresbyter George J. Shavelsky, former Professor of Theology at the Petrograd Institute of History and Philology, who took the place of Archpriest Rozhdestvensky, because he could not take up the appointment due to ill health; Mikhail E. Posnov, former Professor of Church History at the Kiev Theological Academy, and others.

However, the inauguration was delayed because the State Budget did not provide for the financing of a higher theological school. It was only in 1923 that Alexander Stamboliisky's agrarian government passed a new bill on education which obliged the Sofia University to open a theological faculty. Complying with the law a commission was set up headed by the well-known Bulgarian historian Prof. Vasiliy N. Zlatarsky which was instrumental in forming the Faculty Council on March 10, 1923, and on the same date elected Prof. Protopresbyter Dr. Stephan Tsankov the faculty dean.

By the beginning of the 1923/24 academic year the Theological Faculty opened in the new building, drew up the curriculum and enlarged the teaching staff. Of these, Dr. Nikolay Glubokovsky, one of the greatest theologian-exegesists of our time and professor emeritus of the Petrograd Theological Academy, who was invited in 1923 to occupy the Chair of the New Testament Studies, deserves a special mention. The part he played in selecting teachers, planning the curriculum and training clergymen was so great that he can rightly be called one of the principal founders of the theological higher school. Those who knew him recall him as a man of great charm and personality, and a fine scholar. His large portrait hangs in one of the lecture halls of the present theological academy. At the unpretentious inauguration ceremony on November 19, 1923 Prof. N. Glubokovsky described the relationship of the Bulgarian and the Russian Orthodox Churches as follows: "We Russians," he said, "do not forget that it was from Bulgaria that we first received the light and basic knowledge of Orthodox theology, and it is in full recognition of this that we are now trying to repay the spiritual service rendered us; to return with interest what we have borrowed, with a full spiritual harvest grown and ripened in Russia."

Ever since its opening the best scholars available in the Bulgarian capital were invited to lecture on general educational subjects. It is with their help that the original staff of learned theologians succeeded in training

whole galaxy of worthy servants of the Church and their country, as well as a native staff of professors, docents, doctors and candidates of theology. Needy students were given stipends, and the order for issuing grants was established; a students' hostel was opened, which in 1950 was expanded and transformed into a boarding house.

Life flowed steadily and fruitfully in Bulgaria's higher theological school till the European financial crisis reached Bulgaria. In 1933 there was even talk of closing the faculty to cut down expenses. But this was avoided through the unanimous and wholehearted support of the broad sectors of the public. However, in 1944 hostilities forced it to suspend lectures, but they were fully resumed after the popular uprising on September 9, 1944, which opened for Bulgaria a new era.

In 1950 certain branches of higher education were decentralized in Bulgaria. As a result the theological faculty was closed at the university and the St. Clement of Ohrid Theological Academy opened, dedicated to one of the closest disciples of Sts. Cyril and Methodius, Equal to the Apostles, the first bishop of the Bulgarian people and the apostle of Bulgaria. However, the change did not affect the structure or the goals of Bulgaria's higher theological institution as its transference to the Supreme Church Authority gave it a more appropriate status and conformed more to its calling. Furthermore the change was in keeping with the principles of freedom of conscience and non-interference by the state in Church affairs proclaimed in the Constitution of the People's Republic of Bulgaria.

This "beloved child" of the Bulgarian Orthodox Church, the Sofia higher theological institution, in both stages of its existence, has been the object of special care and attention of the Holy Synod and its chairmen and deputy chairmen. Most heartfelt care was extended to it by the Bulgarian Primates, who are now resting in the Lord, His Beatitude Exarch Stefan I, who had lectured on pastoral theology at the faculty, and His Holiness Patriarch Kiril; it now enjoys the same watchful affection of the present Primate, His Holiness Patriarch Maksim.

Full support and cooperation has always been extended to the theological academy by the Committee for Religious Affairs of the Bulgarian Orthodox Church and other Religious Confessions Under the PRB Ministry of Foreign Affairs, and its chairman, Mikhail Kyuchukov.

Among the annually elected deans there have been many outstanding theologians of Bulgaria, three of whom, Prof. Protopresbyter Dr. Stefan Tsankov, Prof. Archpriest Ivan Goshev and Prof. Ivan Snegarov, were Members of the Academy of Sciences of Bulgaria. The duties of the rector were first assumed by Prof. Dr. Ilya K. Tsonevsky. Since 1954 the rectorship was taken over by Bishop Nikolay of Makariopolis, the outstanding liturgiologist.

Great services were rendered to the Bulgarian theological institution by well-known scholars like Professor Archimandrite Dr. Evfimiy Sapundzhiiyev, Profs. M. Popruzhenko, S. Balamezov, G. Pashev, and I. Markovsky. At present the Sofia Theological Academy staff comprises 10 professors and 3 docents, 4 assistant professors and 4 part-time lecturers, with the number of students reaching up to 150, of these 40 are in the extramural department.

In the past fifty years the overall number of graduates was 1016, of these 357 are in orders. To this must be added 215 graduates, of whom 66 are women, who have been studying in the extramural department opened in 1955 to help students, mostly clerics, to get higher theological education without leaving their pastoral work.

Bulgaria's higher theological school has given the Church 23 bishops, and it is mostly due to its fruitful effort that practically all of the Bulgarian Orthodox hierarchs have received higher theological education, and about 35 per cent of all Bulgarian clergymen.

The Sofia Theological Academy curriculum differs from those of the Moscow and Leningrad theological academies of the Russian Orthodox Church only in that certain subjects are presented in a national-historical aspect. This is due to the fact that the curriculum itself was drawn up according to the pattern prevalent in the Russian

Church's higher theological schools where in the past most of the Bulgarian theologians have been educated. The traditionally close ties uniting both our Churches are conditioned by the one blood and faith of our fraternal peoples, a unity which found its full expression after World War Two when Bulgaria took a new course of development. It was further strengthened by joint striving for peace of the Soviet and Bulgarian peoples, permanent contacts extending to all spheres of life, common cultural, economic and political interests, as well as personal contacts between citizens of both countries. In the sphere of ecclesiastical relations the spiritual unity established was greatly due to the practice of sending Bulgarian students to pass certain courses at the theological schools of the Russian Orthodox Church, and of sending Bulgarian post-graduates to study at the Moscow and Leningrad theological academies. Furthermore, in 1971 Bishop Nikolay, the Rector of the Sofia Theological Academy, lectured on liturgical and ecumenical themes at these academies.

In the past twenty years, the Sofia Theological Academy has been honoured by visits from such high-ranking Church dignitaries as His Holiness Patriarch Aleksiy of Moscow and All Russia

in 1957; His Beatitude Patriarch Justinian of Roumania, in 1953 and 1966; His Holiness Patriarch German of Serbia, in 1964; His Holiness Supreme Patriarch-Catholicos of All Armenians Vazgen I, in 1965; His Holiness the Most Holy Patriarch Athanasius of Constantinople, in 1967; His Beatitude Patriarch Benedict I of Jerusalem, in 1968; His Holiness Patriarch Pimen of Moscow and All Russia, 1971; His Grace Dr. Michael Ramsey, the Archbishop of Canterbury, in 1971 and other ecclesiastical leaders.

In the academy assembly hall lectures are given to the public on religious and ethical questions, and receptions and meetings of various Church and inter-Church organs are held. The Bulgarian Orthodox Church is very active in the ecumenical movement. The academy has a well-equipped library with more than 50 thousand volumes mostly on theology. It issues its own yearbook *Godishnik*, featuring theological and historical studies and essays, and publishes a number of books and monographs. The academy scholars regularly publish their articles in the Church publications.

There is a church at the academy where Mattins and Vespers are said daily, and on Fridays the akathistos of St. Clement of Ohrid, to whom the church is dedicated. On Sundays and feast days the Divine Liturgy is celebrated.

* * *

With the blessing of the Holy Synod the Academy Council decided to celebrate the 50th anniversary of Bulgaria's highest theological institution on June 10, 1973, the Sunday of the Holy Fathers of the First Ecumenical Council. On that day, after the Liturgy, panikhida was said for the founders of the academy, teachers and students who have passed away, it was followed by a festal thanksgiving moleben and a solemn meeting in the academy assembly hall. The Divine service and the meeting were attended by the members of the Holy Synod of the Bulgarian Orthodox Church headed by its chairman His Holiness Patriarch Maksim of Bulgaria, the episcopate, and M. Kyuchukov, Chairman of the Committee of Religious Affairs of the Bulgarian Co-



In the Assembly Hall

hodox Church and Other Religious Confessions under the PRB Ministry of Foreign Affairs, representatives of the clergy and various ecclesiastical organizations, teachers and students, as well as numerous guests.

The meeting opened to the singing of the Lord's Prayer and the troparion to St. Clement of Ohrid, after which the rector made a report where he dwelt in detail on the history and development of the institution headed by him, and described its work, significance and aims. After the report His Grace read out an Academy Council decision to confer the Doctor of Theology degree *honoris causa* upon His Holiness Patriarch Maksim of Bulgaria, for his archpastoral labours and outstanding achievements in the field of theology, as well as cultural, educational, ecclesiastical and patriotic activities, and his peacemaking efforts. Then he presented His Holiness with the gold doctoral badge and diploma, to general acclaim. Deeply moved by this authoritative recognition of his services to the Church and the country, and the manifestation of most cordial feelings on the part of the audience, His Holiness took the floor and on behalf of the Holy Synod and himself cordially congratulated the academy teaching staff and administration and the students with the seemingly modest but significant occasion. Then His Holiness announced the decision of the Holy Synod to award the Academy the Church Order of Sts. Cyril and Methodius, First Class, and its rector, Bishop Nikolay of Makariopolis and its senior professors, Ilya Tsonevsky, Boris Marinov and Boyan Piperov, with the same order, Second Class; Professor Kiril Mirchev, Corresponding Member of the Bulgarian Academy of Sciences, was made an honorary member of the Sofia Theological Academy Council, and monetary awards were given to the academy personnel, who had distinguished themselves.

After the awards were presented, M. Kyuchukov, Chairman of the Committee on Religious Affairs, made a warm and cordial speech in which he gave a high estimate of the activities

of Bulgaria's higher theological institution to train worthy servants of the Church. With great satisfaction he stressed the fact that while doing this, it acted in accord with the traditional loyalty of the Bulgarian Church to the ideals of the people, and a readiness to fully support the people's government to prevent armed conflicts, to promote mutual understanding and friendship among nations, and to consolidate peace.

After the speech by the representative of the people's government, at the proposal of the rector, Bishop Nikolay, all present sang "Many Years" to the dignitaries of their Church and their country's leaders, to the executive and teaching staff, and to the personnel and students of the academy.

After the meeting a small reception was held in the administrative building at which Bishop Nikolay read out congratulatory messages sent to the academy for its fiftieth anniversary. In the evening the Holy Synod gave a dinner for the academy's teaching staff.

ANDREY IGNATIEV

Roumanian Orthodox Church marked in 1972 the 10th anniversary of the inauguration of inter-confessional conferences—periodical meetings uniting the representatives of different Christian Churches that exist in Roumania and their theological educational establishments. Taking part in the work of the conferences are staff members of the Orthodox theological departments in Bucharest and Sibiu; of the Protestant Theological Institute in Cluj; the Roman Catholic Theological Institute in Alba Julia, etc. These conferences concentrated in a great measure on the elaboration and discussion of themes declared urgent by the World Council of Churches, the Christian Peace Conference and the Conference of European Churches. Twelve special Orthodox-Protestant conferences were held on, for example, the following subjects: "The Eucharist as the Sacrament of Unity"; "God's Pacifying Activities in the Church and Contemporary Life of Nations"; "Christian Ecumenism and the Unity of the World"; "The Active Meaning of Christian Faith"; "Moving Towards a More Just Society"; "Unity and Multiplicity"; "The Christian Churches and Problems of European Security," etc. (*Mitropolia Ardealului*, 1972)



The Third Theological Conversations Held by Representatives of the Russian Orthodox Church and the Roman Catholic Church

Speech by Patriarch PIMEN of Moscow and All Russia,
at the dinner given in honour of Cardinal Willebrands
and the delegation of the Roman Catholic Church,

June 11, 1973

Your Eminence, beloved in God, Cardinal Willebrands,

Your Grace, beloved in God, Archbishop Angelo Innocent Fernandes,

Our dear Catholic guests,

Beloved Archpastors, fathers, brethren, friends.

Today, with joy in our heart before the face of God, we greet the representatives of the Roman Catholic Church, present here among us, who have participated, for a number of days, in what has become a tradition, the bilateral theological conversations which have been successfully terminated. These meetings, of a deep, major significance, the first of which took place some years ago, have opened a new and important page in the history of the interrelations of our two Churches, working together for the Divine Commandment of Christian Unity, and the service of love for all mankind. And we believe and know that these meetings, that draw the attention of the children of the Roman Catholic and Orthodox Churches and attract the general interest of Christian Ecumena, promote the development of fraternal understanding; joint service for satisfying the needs of humanity, as well as peace and justice among nations, and the crown of all Christian deeds and virtues—LOVE. We experience the deepest

consolation from the fact that our third meeting has taken place under the protection and blessing of St. Sergius of Radonezh in this laura of prayers and ascetic feats, of godly wisdom and ardent service to one's neighbour. We believe that God's grace, residing in this sacred place, sanctified by the feet of our Blessed Mother of God, has helped you in your recent endeavours.

With great comprehension do we regard the deep meditations which marked the meetings in Leningrad and Bari, the centre of attention of which was the social conception of the Roman Catholic Church and the human personality caught in the web of the multifarious social relationships. Your carefully chosen theme for the present conversations, "The Church in a Changing World," is near and dear to us.

God's Church, guided by the Holy Spirit, in anticipation of the future city—"which hath foundations, whose builder and maker is God" (Heb. 11:10, 13-14), accomplishes her salutary mission on earth and takes part in the human endeavour to build an earthly city in such a way as to help reveal completely the perfection of human nature created by God, and not obstruct the upward ascent of man. Faithful to her invariable vocation to be the Light of the World, the inspiration in its tem-

dency towards eternal truth, constant justice, sincere and all-embracing brotherhood, the Church shares the joys and hopes, the cares and anxieties of contemporary mankind, and the world, discerning, in the light of the Gospel, the genuine signs of the presence and scheme of God, blessing in the ways of man the ways of the Lord, and thus contributing to peace, justice, progress and the well-being of the whole family of mankind, shaping, according to the Creator's providence for the world, her salutary activity in the present century.

And we believe that the beneficent results of the present conversations will help to comprehend the Lord's providence and to understand "what manner of people ought ye to be in all holy conversation and godliness" (2 Pet. 3. 11), "as good stewards of the manifold grace of God" (1 Pet. 4. 10), "Looking for and hastening unto the coming of the day of God" (2 Pet. 3. 12), "of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (2 Pet. 3. 18).

Speech by Metropolitan NIKODIM of Leningrad and Novgorod, Chairman of the Commission of the Holy Synod of the Russian Orthodox Church on Problems of Christian Unity and Inter-Church Relations

Your Eminence, beloved brethren of the present theological conversations. With God's blessing, this is the third time that an official meeting of theologians, representing the Moscow Patriarchate and the Roman Catholic Church, is taking place. First in Leningrad, which has always been a city with ecumenical inclinations, then in Bari, where lie the myro-exuding relics of St. Nicholas the Miracle Worker, as a symbol of East and West united in prayer, and, lastly, here, in the laura of St. Sergius, a place dedicated to the Triune God and blessed by mystic and concentrated prayer, where we may witness the finding of a way to increasing understanding between the two Churches, to serve together in the name of Christ, for the well-being of mankind and for peace.

You are faced today with conversations on the position and role of the Church in a changing world—on salvation, on God's people, and pastoral duties under contemporary conditions. Historical analysis shows that we have arrived in our conversations to the summing-up of the practical side of theology and ecclesiasticism and may now turn to the concrete life of the Church and the Christian in the contemporary world. But here, we have in view, not just an academic research,

but a mutual search for a way to understanding and conformity to achieve Christian unity, and to joint service according to the Lord's commandment of love (Mt. 22. 37-40) for our neighbours. With the advance of the conversations we note with pleasure a greater purposefulness, which we hope will lead to further fruitful meetings.

I do not wish to anticipate the discussions that are to take place here. Nevertheless, I would like to touch upon certain points of interest for the theological thought of Russian Orthodoxy.

Under daily conditions, a Christian is constantly faced with the question of how to behave to follow Christ invariably, that is, to believe, to pray and to act in such a way as to gather with Christ and not to scatter (Mt. 12. 30).

To answer this question, it is not enough to belong formally to the Church, to give a verbal profession of faith in the Lord Jesus Christ, or to reject the vanities and sins of the world. What we need are faith, hope, love in the power of Christ's Spirit which embrace, decisively, all manner of personal revelations of our surroundings with which we, Christians, come into contact; what we need is all-embracing prayer, and asceticism that



The Roman Catholic guests before an old church in Suzdal

fights evil and builds the Kingdom of God within us and serves one's neighbours. In other words, what is needed is an active Christian answer to every ordinary and specific revelation in our life and relationships in the world, an answer, permeated with a consciousness of the indissoluble ties binding us to Christ—the Creator, the Providence and the Saviour of the World. St. Tikhon of Zadonsk says in this connection: "How close is the unity and communion of true Christians with Christ! He is the Vine and they—the branches. How great is their bliss... and how poor are those Christians, who, through lawlessness, have fallen away from Christ!.. Everyone who wishes to be saved must turn to our Lord with a pure heart, and with repentance and tears cleanse himself and be united with Christ—the True Vine. For Christ is Life and Light... Reflect over this, O Christian, and with repentance and tears wash away your sins, to be reunited with Christ again in life."

To be a Christian in deed and in truth—this is the answer that guarantees the fulfilment of the Christian mission in the contemporary world.

Being Christ-centred basically and in their core, Christian thought and activity demand from a Christian a personal perfection; however, not in isolation from the surrounding world and his neighbours, but in unfailing contact with them, to serve in the Spirit of Christ. In the epigraph to one of his works St. Tikhon says: "Like a merchant who accumulates various goods in different countries and brings them home and stores, so also must a Christian accumulate edifying thoughts in this world, and store them in his heart, to develop his soul." Ties with one's neighbour in the world and in Christian service are also mentioned by St. Seraphim of Sarov, who advised an inquiring priest to sow God's wheat by the wayside, among thorns, and on stony ground and not only in fertile soil with hopes of gathering a harvest somewhere. Thus, our neighbours, whoever they may be, of whatsoever views, society or nation, among whom the Church finds herself; the nations of the earth and all mankind; nature with its flora and fauna and mineral wealth; our planet as part of the Cosmos; sciences of the universe, the world and man; are all not foreign to Christian consciousness and activity, on the contrary, they have a direct bearing upon and are in need of, one and the other. Christ's path for every man leads through the world and calls for self-improvement, demands perfection of the personality and society to evolve to a higher stage of development founded upon God's Providential acts. Thorns and stones on the way should not create insurmountable obstacles for the sowing of the seed of life eternal which ultimately becomes concentrated in Christ—the Alpha and Omega of all that exists (Rev. 1. 11).

And now we can try to answer the questions raised in Bari: How to become a real Christian, true to his principles, and, simultaneously, be a co-worker of those who do not share Christian views but devote their labour to the creation of a more perfect society? How to contribute to a greater huma-

nization of the world, jointly with all Christians? How to achieve man's active participation in the process of God's creation? How to promote Christian asceticism, especially monasticism, in the service to the contemporary world?

As a monk, following Eastern traditions, I regard highly the experience of withdrawal from the world for meditation on the First Cause, for mystic immersion into the uncreated, as a training to acquire Divine Energies; the experience of conquering the sinful so often aroused by the carnal and the worldly. In Western monasticism with their deep and rich mysticism we find experiences with greater practical penetration into the life of the surrounding world, be it in holy orders, missionary work, charity, or learning. From the point of view of Eastern monasticism, in the second half of the 20th century, of special value is monastic experience, firstly, in communal life, and secondly, in the indivisibility of pastoral duties in "starchestvo" and priesthood, and in the concentration of joint prayers and ecclesiastical life, when both the monks and laity participate together. This, truly, acquires the importance of the salt of the earth... In the akathistos to St. Seraphim of Sarov, it says: "Rejoice, thou settler in the wilderness to attain virtues. Rejoice, on returning from the wilderness to the cloister to sow the seeds of virtue. Rejoice loving father, in the people flocking around you. Rejoice in the words of love, encouragement and consolation bestowed upon them." Perhaps these lines contain the real significance of asceticism, especially needed nowadays. Monastic withdrawal into the wilderness does not mean a practically impossible physical isolation in our days, but an immersion into the inner depths of the spirit and heart amidst worldly troubles; it is constant prayer and heart's yearning, the activity of the mind and the will; it is to feel the presence of the Divine and the uncreated amidst the ordinary conditions and circumstances of life. We can witness monastic life in cloisters, in parish churches, or simply in the world, where immersion into one's own soul is, in itself, a feat, and where the need



Metropolitan Nikodim of Leningrad and Novgorod, Johannes Cardinal Willebrands (centre) and members of the Roman Catholic delegation by the memorial "The Millennium of Russia" in Novgorod

is great for the "sowing of the seeds of virtue", "fatherly love" "encouragement and consolation with loving". In monasteries, parishes and "domestic chapels", it is possible to acquire the necessary depth in prayer that unites one with Christ, and guarantees spiritual care. Monastic askesis that helps in self-deepening and spiritual care may verily be called the "light of the world" about which the Lord spoke of in His parables (Mt. 5. 13-16, 13. 33); it is necessary for the upholding of general Christian askesis, without which self-perfection is unthinkable. In the world, in contact with it and the people, the Christian ascetic may find fields and points of application for nurturing and increasing virtues. And from there it will be a simple matter to turn to service in the contemporary world.

The contemporary ascetic regards the world not only as a place for the dynamic struggle of good and evil, but for advancing towards perfection. In this case his feat acquires a new qualitative measure; it is necessary to promote the progress of the world and human perfection, that is, to perfect one's scientific knowledge, to employ technological progress for world development; to use natural wealth wisely, to promote peace, cooperation of nations, the health and welfare of mankind, to uphold and strengthen the genuine dignity of man and his healthy bonds with society, keeping in mind that Christ incarnated for our sakes, became a man like the rest of us, in everything, except sin, thus giving us a model of perfection. The dynamics of the movement towards perfection in conditions of per-

petual struggle with evil for the victory of goodness and virtue, as we see it, is the key answer to the questions raised in Bari, and to those advanced at the present theological meeting.

I would like to note here the deep interest of our Church in the present, the third, meeting of the Russian Orthodox and Roman Catholic theologians.

On behalf of His Holiness Patriarch Pimen of Moscow and All Russia and the Russian Orthodox Church, I cordially greet you beloved brethren and honoured guests, and wish you success in your meeting to cultivate the virtuous fruits of Christian concord, in faith and joint service to mankind, in peacemaking and cooperation of people and nations, for the welfare of all people on Earth.

Opening Speech by Archbishop Angelo Fernandes

We meet in these beautiful and prayerful surroundings for the third series of conversations between representatives of the Roman Catholic Church and the Russian Orthodox Church. In my own name, and in the name of the Roman Catholic delegation I would like to thank His Holiness, the Patriarch of Moscow and All Russia Pimen, and the Holy Synod for the invitation to continue these conversations which have been so fruitful ever since they began in 1967 with the blessing of Pope Paul VI and the late venerable Patriarch Aleksiy.

I say that the conversations have been fruitful. They have passed from the stage of mere exchange of information to one of searching together for the meaning of the Christian message for the modern world and of the role that the Christian Churches can and must play in the development of those patterns of thought and action which correspond to the needs of the Christian believer and, indeed, of all men.

In 1967 our discussions in Leningrad revolved around the social thought of the Roman Catholic Church, both in its historical context since the end of the 19th century and, more particularly, in its expression in the Se-

cond Vatican Council and in the pronouncements of the last two Popes of Rome. Great light was shed on particular subjects such as the competence of the Church in the social field, the relationship between the person—with his rights and duties—and society, the development of the teaching of the Roman Catholic Church on property, the experience of Christian service in diverse social systems, the interior peace and the spiritual richness of the human person in relation to social justice and peace between men and between nations. Just by listing these subjects we could see what extensive reflection was necessary to enable us who come from two traditions with such varying histories, to understand better the role of the Christian in the modern world.

Our discussions in 1967 showed that we had some diverse views about the practical applications of Christian principles to the concrete circumstances of life in the world. At the same time, a deeper study of our understanding of Sacred Scripture, of the traditions of the great Fathers and spiritual teachers and of the concrete role of the Church in social affairs showed us how much we had in common and how much we could share with each other.

In my opinion, further progress was made during the conversations in Bari. There the emphasis was on the individual Christian and his role in the developing society, on the person who must assume his personal responsibilities in the world on the basis of principles derived from a personal relationship with Christ, from the Revelation made in Him and from the perennial teaching of the Church which, under the inspiration of the Holy Spirit, must constantly seek to make Christ and His Revelation understandable and meaningful for men today. The participants in the Bari conversations shared many important insights. It was clear that the sacramental and ascetical life have an important role to play even for the modern Christian. No amount of dedication to action in and for the world can substitute for that personal union with God which gives a dynamic force to action in the world. Man is not merely creating a new or better world on the basis of his own reflection and experiences. He shares intimately in God's creative work, in which new things are constantly proceeding from old and often superceding the old. The Holy Spirit is constantly being sent to renew the face of the earth. If the liturgical and ascetical life of the Church assumes new forms which correspond to new human developments and needs, they remain essentially that praise of God and that loving submission to His love which are at the basis of all authentic Christian life.

What has become clearer in the reflections that modern Christians from many different quarters are making is that communion with God necessarily involves communion with other men. This point came up frequently in our previous conversations. It is through the community of the Church that men are brought into deeper communion with God and with each other. This has led us to give serious attention to the nature of the Church and of her mission to the world. However, we have not been engaged in abstract speculation. We have been looking at this world of ours with all its complexities, its tensions, its hatreds, its promises. It remains the world which St. Paul

told us was groaning in one great act of giving birth (Rom. 8. 22). The Church finds herself in the paradoxical situation of being an integral part of that world and, at the same time, of being the chosen instrument through which God is effecting a new birth. Thus we constantly find ourselves returning to the questions of the relationship between the community of the Church and the wider human family, and to the problem this relationship creates both for the Church and for the world.

The Church is constantly troubled by the calling God has given her. All through her history there has been the temptation to rest upon what has been accomplished, to convince herself that the Kingdom of God has already been achieved or is at the point of achievement. It is then that God, through men and events, shatters our complacency. He calls us, like Abraham, to set forth into a land unknown to us. And though we try to respond with Abraham's faith, yet we are afraid.

I think this explains why we have thought it very useful to extend our discussions into the area of the Church in a world in transformation. We cannot deny the transformation which is taking place. The evidence is all around us. Traditional forms of family and social life are undergoing radical revision. Science and technology have transformed the face of the earth without necessarily giving a deeper meaning to it. Masses of people who once accepted their lot with resignation are crying out to be recognized as truly human beings. Thought patterns and cultural forms of one particular part of the globe, which have enjoyed a predominance for a long time, are being challenged by millions of people who are newly conscious of their own particular needs and of the values contained in their own traditions. This sometimes causes fear in Christians and in their Churches.

The reaction of some is one of withdrawal. These people seek to preserve the forms which they have inherited. Going out to meet the world is considered, by its very self, to be compromising with the world. Immobility is

confused with fidelity to God and His Revelation. This attitude of mind is only too common in our Churches, and we must be able to meet it and treat it with great pastoral care, though at the same time with fidelity to the Holy Spirit working in us. Others despair of the Church. They fear that she is unable or unwilling to meet the modern challenge. And so they seek to find what they consider to be a more authentic Christ outside the community of the Church; or in the name of the community of mankind, they reject altogether a Christ Who, to them, has no place in the new humanity that is being created. We are convinced that they are mistaken. But all of us, and especially those who have a special pastoral ministry in the Church, must strive to understand these reactions and meet these people with the power of God's Word and of His Spirit.

There is still a third group, a very numerous one, that of those who seek to remain faithful to God even as they recognize the need for adaptation. They are confused by many of the efforts that are being made today. They need both reassurance and encouragement. Conversations such as ours, therefore, are extremely important so that we may discover the way which will be of the greatest help to them.

If we are to understand the role of the Church in a world in transformation we must first take a searching look at this world. What are the movements which hold the attention of men today? How are men being influenced by them? What are men seeking through them? Is the Church to set herself up against them or does she have something of value to say to them? What is there of value which she can receive from them? These questions must not be considered merely in the abstract. A valid answer can be given to them only in terms of the concrete situations of today. One thing seems clear. We cannot attempt a monolithic answer to them. We are living in a pluralistic society. Men's needs, experiences, traditions, relationships among themselves vary greatly. God is one, but we find Him in the variety of human experiences. He Himself seeks to speak in and through this variety.

This is why we of the Roman Catholic Church feel bound to examine carefully the "signs of the times", to use a phrase dear to Pope John XXIII and taken over by the Second Vatican Council.

These signs of the times tell us many things about the Church herself. We are thus led to a consideration of our understanding of that significant phrase, people of God. I shall not attempt an analysis of this concept here since it is one of the principal themes of the conferences to be presented. I would like to underline, however, its importance for our correct understanding of the role of the Church in today's world and for our proper reaction to the challenges being made to us. The entire people of God are called to fulfill the mission given to the Church. As they all share in bearing the Christian tradition, so they all participate in making its influence felt in the world. All must be helped to assume their proper role. The pastors and teachers are authoritative guides, but they cannot usurp the role of the entire community.

I think that a better understanding of this will also help us meet one of the fears of the world, and more particularly of nations. The Church has a mission to assist and serve the world. But the days of domination and of political dictation are over. For all its closeness to the world, the Church recognizes the legitimate autonomy of that world. This will seem strange, at times both to those who fear the Church as a political power and to those who still pine for the days when the Church strove to give authoritative pronouncements even in the political and secular sphere.

These new developments will become clearer as we examine more closely the pastoral preoccupations of the Church today. Again, it is not a question of merely reacting out of fear. If I may use this term, what is required of us is prudent audacity. We must be prudent because we are the bearers of God's Word revealed in Jesus Christ. We have not chosen Him but He has chosen us. We are therefore not our own men, free to devise whatever may suit our fancy. On the other hand, we

have been given the freedom of the sons of God. We are partners in His creative work. It is His Spirit Who animates us. Thus we have been enabled to go out to meet the world with confidence, opening ourselves to every-

thing that is good in it, and conscious that, despite our own insufficiencies and despite the fact that at times the world looks at the Church with scepticism and even refusal, we have something very positive to say to it and to offer it.

Report by Metropolitan YUVENALIY of Tula and Belev at the Third Conversations

Your Eminence, Your Grace, beloved brethren in Christ!

Welcome to our ancient laura of St. Sergius where the spirit and traditions of Russian Orthodoxy are particularly vividly felt, where, in the course of more than six centuries, Orthodox people have flocked together from all corners of our boundless Russian country to receive peace in the heart and conscience, to take delight in and be taught by the fervent faith of the Church. Lately the Trinity-St. Sergius Lavra has extended loving hospitality to participants of many ecumenical meetings and assemblies of Christians who are aspiring to recreate their oneness and to confirm and defend on earth blessed peace and God's Truth. Due to the prayers of the blessed founder of this cloister, the brotherly dialogues on problems of ecumenism and peace have taken place in an atmosphere of love and understanding of the needs of contemporary man, and made a definite contribution to the solution of a number of questions concerning contemporary ecclesiastical and social life.

I experience great satisfaction in being a participant in the Third Conversations between the theologians of the Roman Catholic and the Russian Orthodox Churches. The participants of the first meetings, some of whom are present here today, have assessed positively the results of their first conversations, an evidence of which are their resumes of the theological discussions. They are convinced that, on a number of discussed questions, there exists a considerable accord, or, at least, a great closeness in their points of view. At the same time the participants in the conversations never tried to obscure the disagreements that arose in the process.

of the discussion of separate questions, but expressed their sincere desire to open, in the course of further discussions, a way to an objective and impartial analysis in the spirit of Christian freedom, and in obedience to the Divine Revelation. Our meetings are not a contest of faith, but they have the object of finding a common view in our Christian inheritance, which confirms our brotherhood as children of God, who wish to fulfil the will of our Heavenly Father. Any differences between us will, little by little, through the clearing-up of details of our faith, and the Church organization, and through our theological dialogues, lose the elements of the accidental, transient, and imperfect and will gradually reveal the richness and variety of ecumenical experience.

Human relations in the present century are complicated and manifold. Yet we deeply believe that our meetings will bring about beneficial results, that they will help to define and deepen our perceptions of the themes under discussion, and will serve to promote brotherhood and justice in the human relations. It is also a pleasure to note that our brotherly contacts are assisting to overcome the psychological barrier, which in the course of a number of centuries was raised between our Churches, a barrier of alienation and misunderstanding. We attribute great importance to theological conversations, for we believe, that they may become an effective means to reach understanding and cooperation between our Churches upon basic questions that trouble them.

Entering upon our theological dialogue, we cannot but recall and bow our heads before the venerated memory of Pope John XXIII, the tenth anniversa-

ry of whose death will be marked by the entire Christian world. And the fact of our having acquired the possibility of meeting for these conversations, is also due to the wisdom of this Roman Primate who found a new way of disclosing his Church to Christians, and who made the Roman Church open in her relations with all followers of Christ.

Assessing the former theological conversations, and in particular, the first one which took place in Leningrad in 1967, it is necessary to note that in those days our discussions were concentrated on the social thought of the Roman Catholic Church from the end of the XIXth century up to our time, and especially on her development in the encyclics of Pope John XXIII, Pope Paul VI, and in the decisions of the Second Vatican Council. The Russian theologians noted then the positive development of the social thought of the Roman Catholic Church, perceiving in it a realistic approach to the social changes taking place in our contemporary world, the growing significance of the laity in the social process, which is becoming more democratic and reflects more and more the desires and hopes of the people who did not formerly have the opportunity of expressing themselves so decisively in defence of their rights and dignity; people—workers—who are now creating a new life based on justice. At the first meeting, as is well known, such questions were raised as the competence of the Church in the social domain; personality and its rights and duties in relation to society; the development of the teachings of the Roman Catholic Church concerning private property; the experience of Christian service in various structures; the internal world and spiritual richness of personality in connection with social justice and peace among people and nations. Commenting briefly upon these points, we would like to note the following: the Church has no other competence than the proclamation of the Gospel, the celebration of the Sacraments, to induce prayer, to urge fraternal love and sacrificial service, in other words, no other competence than the salvation of every Christian, and of the whole Church organism. Although the

Church can approve or otherwise approve social or political establishments, her task is to pray for them, and to promote good in them. At the same time the Church cannot interfere in the programming of the political processes.

Personality with its rights and duties cannot be examined in isolation from society. Society influences personality and personality influences society in one and the same organic process which is *perpetuum mobile*. Therefore it is impossible to establish any permanent static rules in this live harmony of the personal and social. The Church summoned to introduce into this harmony love, peace and the spirit of improvement.

The Church is summoned to realize her mission of salvation in different structures of social and political organizations. The Russian Orthodox Church, abiding in a socialist country, has acquired experience in living and developing in the course of more than fifty years. Naturally her personal experience can be understood exclusively by basing oneself on her personal life, and the spiritual consciousness of the members of the Russian Orthodox Church is the best evidence of her experience.

The achievement of justice in the social domain and peace among nations is in itself a valiant deed and virtuous participation in the service of justice and peacemaking towards one's neighbour, spiritually enriches the Christian, brings him inner peace; for this participation in accordance with the Gospel summons to pursue deeds of love and truth, unites him with God, and helps the human heart to receive the Kingdom of God.

The questions touched upon, were vastly developed in the reports and discussions of the second theological meeting in Bari, in 1970. The theme of the meeting — "The Role of the Christian in a Developing Society," as is well known, found its reflection in the speeches of both sides, which helped formulate thoughts acceptable to the theologians of the Roman Catholic Church, as well as the Russian Orthodox participants. Here are the provisions unanimously adopted by the participants of the conversations in Bari.

Under contemporary world conditions, Christians have a special role based on the personality and teachings of our Lord Jesus Christ, the Revelation and Holy Tradition. This role is a humanistic one, insofar as a Christian, as a personality, takes upon himself the responsibility for the humanistic process going on in the world; but it exceeds the demands of ordinary humanism, as it proposes a higher ascent, to the Kingdom of eternal salvation, to unity with our Lord the Saviour, the Alpha and Omega of everything.

The Orthodox and Catholic participants of the conversations in Bari came to the conclusion that the differences between them, as to the meaning and adaptation of separate conceptions concerning social problems, do not interfere with the dialogue between the Church and the world, nor with the specific Christian contribution alongside the people of other convictions. Christians are called upon to follow in this world the way of creating a personal spiritual life in the struggle against wickedness in personal and social life, and to positively contribute to the creation of virtue. The latter, according to the opinion of the participants, necessitates the Christian to promote peace-making among people, and the attainment of social justice in the world. This is the positive contribution of the Christian in the process of development.

Most interesting were the reflections of the Orthodox and Catholic theologians on the question of the interrelations between the "Heavenly City" and "temporal city," in the process of which they came to the conclusion that Christians, as citizens of the "Heavenly City" are, at the same time, members of the transient "temporal cities," and that in the Christian consciousness both ideas are closely bound together. A better understanding of the tie binding them may help Christians in a concrete situation in their service to the contemporary world along with all its manifold changes. God's Eternal Word, immutably new and actual, guides Christian action. Christians are obliged to respond to the divine call adapting themselves to concrete situations in which they may find themselves. God's

Word helps to understand better the character of Christian witness in the contemporary world, and it also induces Christians to look for concrete ways in their service to the welfare of society and in the cooperation of Christians with one another.

It is interesting to note that among the themes touched upon in the Bari conversations were the following:

1. Christian asceticism and the service to mankind with a special emphasis on the role of monkhood in the contemporary world.

2. An active participation of man in the process of God's creation.

3. Correlation of community and family.

4. How the combined efforts of Christians can promote greater humanism in the world.

5. How to be a real Christian true to his principles and, simultaneously, be a co-worker of those who do not share Christian views, but devote their labour to the creation of a more perfect society.

To our mind the enumerated points can have a voice in the renewal of the Christian contemplation of the world, embracing much wider horizons than the repeated reflections in the past on the correlation of the personality with God.

Without deeply analyzing the results of the conversations in Bari, we must note with satisfaction that — firstly — between the Leningrad and Bari meetings there exists an inner relationship; secondly — the conversations in Bari contributed to the questions under discussion a deeper content, and thirdly — the last meeting drew up for the next conversations a plan for a clearer formulation of the questions.

* * *

The problem of serving the Church in a developing world, draws the attention of all layers of the ecclesiastical and Christian communities. But the views on the content and essence of the service are often diametrically opposed. On the one hand, we become witnesses of a too wide an understanding of "aggiornamento," which is manifested in an immoderate vanguardism, and even in ecclesiastical extre-

mism, on the other hand, we observe a tendency to move by inertia, a kind of respectable conservatism. In our opinion both the conservative and extremist positions are dangerous for the Church, insofar as they divert her from her true path. The Church is faced with the task of gathering with Christ and in Christ for the Kingdom of God, which should not be mixed with social or political formations. The preservation of the principles of Church life and renewal — "aggiornamento" should not, it seems to us, be an adaptation of the ecclesiastical thought to any kind of standard of the outer world, but only in accordance with the Church's invariable inner content in an ever changing life of mankind to which she has been sent with the news of Christ and a call to salvation. In other words, in the sociological reflections of Christians, the first place must take the question of the identity of the Church with Christ, and her personal being, as to the place and instrument of salvation.

However, it is also true that the divine and the secular somehow interpenetrate, we cannot think of the Church as outside the world and its peculiarities. The Church lives in the world and is organically tied to it through the dual vocation of the people, her children, who, simultaneously, constitute her body and human society. The Gospel commandment of love for God and one's neighbour, forms the ideological basis for this interrelation which becomes even more real in the light of one's faith in Christ — the God-Man, Who came into this world for the salvation of each member of the human family, who freely accepts His Gospel.

If we turn to the dim ages of the past, we shall see that sociology, as a part of the reflection on the world and people, was alien to Eastern Orthodoxy because Eastern Christians were drawn more to godly thoughts and salvation through deification understood existentially. Nowadays, this certain onesidedness of Eastern thought recedes, especially in ecclesiology, in which the Church is considered to be the Body of Christ, real in its divine and human nature, organized in community and agreement on the basis of Faith, Hope and Love under her Head —

Jesus Christ. We may regard the Church in a sociological aspect, and understand anew the dual vocation of her members, if we consider her constancy and renewal, discipline and freedom, spiritual and temporal life.

Reflecting on future conversations we believe that it would be right to raise today a number of questions that demand solution in the spirit of the former meetings.

1) What does the incarnation and humanization of Christ mean to the world at large?

2) Are we ready to give a positive answer to the question of man's participation in the creative and industrial process of the world and the human society?

3) What does the conformity of the Church with the world signify?

4) How can we rightly evaluate the importance of the environment that occupies a definite place in the plan of creation, providence and eschatology of nature that groaneth together with us as St. Paul writes?

5) How must a Christian, a member of the Church, serve the world in an ever growing humanitarian process?

6) What does asceticism in the contemporary world mean to him? Only an observance of Christian ethics in one's conduct and prayer, or taking an active part in the development of the contemporary world?

It would be of great interest to the Russian theologians to know how the Roman Catholic Church upholds such progressive beginnings of mankind as the struggle for peace, security and cooperation in Europe and throughout the world, how she fights racial, social and other injustices, hunger, sickness, poverty and backwardness?

It would be of great help if even part of these questions were explicated at the present Third Conversations of the theologians of the Russian Orthodox and the Roman Catholic Churches.

In conclusion, allow me, beloved brethren, to end my report by cordially wishing you success in the forthcoming theologian conversations and to hope that we too may do our modest part in the selfless service to bring about unity and peace to which we are all summoned by our Lord Jesus Christ.



Saint Thomas the Apostle

If we compare the words of St. Thomas and St. Peter and analyze them each in their own context (Lk. 22. 33)⁴, we shall see that, in the first place, the Lord, Who sees the hearts of men, predicts the denial of St. Peter, thus giving him due warning and, in the second, answers St. Thomas in the words of One Who perceives the inmost workings of his mind: "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." And He goes on to say that He is glad for the disciples' sake that He was not in Bethany when Lazarus died "... to the intent ye may believe" (Jn. 11. 9-10). These words of the Lord are dictated primarily at St. Thomas who says in answer to His call to go to Lazarus: "Let us also go, that we may die with him." Bearing in mind the similarity of temperament between St. Peter and St. Thomas which finds expression in their hastiness, their quick reactions and sensitivity, it would be risky to state categorically that St. Thomas's sole guiding motive at that moment was either his decision to die for the Lord or fear for his own safety. He is more probably expressing a complex emotion consisting of fear and courage, doubt and decision. In his soul new both wheat and tares, not yet finally separated. On the surface of his soul was fear, but deeper down was genuine love and devotion to his Lord⁵. It was revealed to the eye of faith of the most loving apostle, who is the only evangelist to tell us of these special spiritual characteristics which distinguished St. Thomas. To perceive the invisible behind the visible, the in-

ner behind the outer: in this is the essence of faith as a special way of perceiving and understanding the world. None of the apostles, not only St. Thomas, had sufficiently developed spiritual insight of this kind before the Resurrection of Christ and the descent of the Holy Spirit, yet faith is the first and only way of knowing Jesus as the Christ of God.

The apostles' reverend veneration of the spiritual greatness and holiness of their Teacher, their sincere admiration for His teaching and His works, their friendly love and devotion — all these excellent human traits were insufficient to make them sons of the Kingdom of God. Christ wanted much more of them, something "super-human." He required them to believe in Him as the Messiah, the Only Begotten Son of God, One substance with the Father. Only living, grace-giving faith is able to help a man to be born anew, to make of the old and earthly a new, heavenly being, to elevate and confirm the best of his natural characteristics, giving them a new inner impulse. From the example of St. Peter it may be seen that the natural virtues on their own, even the loftiest such as love, friendship and devotion, cannot save us from lack of faith in God and doubt in the divinity of Jesus Christ and His work. The faith which Jesus Christ demanded of His disciples was, of course, not a blind but a reasonable faith, although not based exclusively on the activity of the mind. Faith comes not from the believer himself or from other people but is first and foremost a gift of God (Eph. 2. 8), accepted freely, by an effort of will, often in spite of customary, earthly opinion. Of this we can convince ourselves from the example of St. Thomas, who appears again in the Gospel story when the Lord is speaking of faith, doubt and

unbelief: "Let not your heart be troubled; ye believe in God, believe also in me" (Jn. 14. 1).

The apostles were amazed and in doubt, they could not take in the mysteries of God-Manhood of understand the significance of the cross. They saw before them Very Man, humble and merciful, teaching people the truth, a Man Whom all the people held in honour as a great teacher of religion or as a great prophet (Mt. 17. 14). For this reason the leaders of the Jews envied Him. And for His public denunciations of their hypocrisy, deceit, hardness of heart and other vices the scribes and Pharisees hated Him and were ready to kill Him. The atmosphere of evil and hatred around their Teacher had grown so intense that if He was to show Himself again in Jerusalem it was inevitable that He should be seized and put to death. The apostles saw and understood all this very well. Their Teacher, however, persistently repeated to them and proved by His deeds that He was God. But why, then, did He not enter visibly into His kingdom? Why did He not announce Himself as that Messiah Who was awaited by the majority of Jews and, most important of all, why did He feel Himself so absolutely bound to go up to Jerusalem and die if He was — God? Man's reason refuses to contain the uncontrollable. This was why St. Thomas, in answer to Christ's words "And whither I go ye know, and the way ye know," replied "Lord, we know not whither thou goest; and how can we know the way" (Jn. 14. 4-5). In the most direct, literal sense the apostles did not know by which road their Teacher might elect to go to Jerusalem or to any other city. But these ordinary words were supposed to be understood in another, spiritual sense, and this Christ shows them when He explains: "I am the way, the truth and the life."

For the last time, Christ was going up to Jerusalem to accept voluntary suffering. Before Him lay Gethsemane and Golgotha, and He knew it. Later this accustomed road was to become for His apostles the symbol of the way of the cross, of all His life on earth, the significance of which was as yet beyond their understanding. The confusion and

inner struggle of St. Thomas was perfectly understandable. For a mind not illumined by grace to combine the divine dignity and the death which awaited Jesus on the cross would have been to admit a flagrant contradiction. That is why a great act of faith was required of the apostles, now, especially, when the circumstances of life, as it seemed, were overturning their whole conception of Jesus being the promised Messiah, the King of the Israelites. Faith alone, total commitment to the will of God, total trust in the words of Jesus Christ could give them a firm foundation to solve the contradictions of reason and to heal the split in their minds. Only faith would perceive religious truth. By faith man would come to know that the way of the God-Man Christ was the way of the cross, a way which through suffering and voluntary death would lead to eternal bliss and life. To this it was that the Lord encouraged the apostles: "Ye believe in God" (Jn. 14. 1), exhorting them in this way to commit themselves completely to the will of God, which organizes all things to fullness of perfection. Put aside a doubt. Now there is much that you do not understand, but know that reason is not the supreme criterion in matters of religion; above reason is faith. You will have faith and live according to your faith, faith will transform you and your heavenly Father will increase your reason itself and illumine it with His grace. Then you will understand everything and nothing will doubt you any more.

"Believe also in me" (Jn. 14. 1), I continued: that is, in that I am the Son of God and that the way of suffering that lies before Me I accept of My own free will, for your sakes, to raise you up again with Me and to prepare for you a place in the house of My Father in Heaven (Jn. 14. 2-3).

These sayings of the Lord seem to have been specially prepared for the ears and heart of St. Thomas who, we see from his question (Jn. 14. 1), was, perhaps, more than any of the other apostles tormented by doubt, the root of which was not a stubborn rejection of belief or any desire to go against the will of God, but rather the peculiarities of his character. He had

to overcome himself in order to get away from his earlier ideas and concepts, in order to believe. And now it is as though it was precisely to St. Thomas, so sincere and natural, so straightforward and unhypocritical, in response to his question "Lord, we now not whither thou goest; and how can we know the way?" that the Saviour answers, speaking not of the earthly way which now lies before the God-Man, but of the eternal and divine, of the future, of how and with whom the way is to be trodden after the visible Lord has left them, of the way which He, Thomas, and all the apostles and all the followers of Christ will tread in order to reach the heavenly mansions of the Father: "I am the way and the truth and the life: no man cometh unto the Father but by me" (Jn. 14. 6). In other words, it is only possible to approach the Heavenly Father through His Son the Lord Jesus Christ, by following the way of the cross along with Him and living by His reason and His strength. In Him is life eternal. He is eternally living, not abstract or fruitless truth. So the Lord taught the apostles to set their affections "on things above, not on things of the earth" (Col. 3. 2), taught them to perceive the visible behind the invisible and to accept outward events as a consequence of the providence of God.

Going from strength to strength in the faith the apostles were bound finally to grow so great in it that they would believe the miracle of the Resurrection of Christ and, therefore, that God has power, after the First-Fruits, Christ, to raise all those who have died. By their acceptance or rejection of the Resurrection of Christ (the central moment of Christianity) the truth and strength of their faith would be tested. In the Gospel story of the appearance of the Risen Lord to His disciples (Jn. 20. 24-28) the basic feature of St. Thomas's character are again clearly highlighted, showing both his weakness and his strength. "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put

my finger into the print of the nails, and thrust my hand into his side, I will not believe" (Jn. 20. 24-25).

The absence of St. Thomas the first time the Risen Christ appeared to His disciples might at first sight seem to be something in the nature of a slight to that apostle and, therefore, might be held to indicate the superiority of the other apostles. This premise, however, has no basis in the truth, just as the suggestion of the disciples that the man who had been blind from birth was suffering some punishment for his own sins or for the sins of his parents had no such basis (Jn. 9. 2).

The Risen Lord Himself of His own gracious will, and not for any merit possessed by the other apostles, but not by St. Thomas, elected to manifest Himself to them. St. Thomas was called and preferred by the Lord equally with the other apostles. Together with all the other apostles he had witnessed the last days of the Saviour's life on earth and no less than they did he wish to see Him Risen, nor did he have less right to do so. After all, not all the apostles had at first believed Mary Magdalene, Luke and Cleopas when they told them that they had seen the Risen Lord (Mt. 16. 11, 13). Christ's answer to their disbelief and searching was the same as His subsequent reply to the doubts of St. Thomas: to appear to them Himself. The apostles, together with St. Thomas, had a second chance to make certain of the resurrection of the Lord. For St. Thomas, on the other hand, the one manifestation was quite enough. This second manifestation was essential in order, on the one hand, to confirm the truth of the apostles' words that they had seen the Lord and, on the other, the reasonableness of Thomas's demand to see and inspect the Lord for himself, to be personally convinced of the fact of the resurrection. It is possible that the apostles' first knowledge of the Risen Lord was purely visual and not tactile since they probably knew that Jesus had forbidden Mary Magdalene to touch Him (Jn. 20. 17) and, from a sense of awe and reverence, they too had been afraid to touch the body of the Lord. This might at some future date have given rise to doubts among Christ's followers as to

the truth of His resurrection. For this reason, in order to avoid possible distortions which the Lord in His omniscience foresaw, it was necessary that one of the inner circle of the disciples should, in the presence of all the others, actually touch the Lord.

In the Gospels data is cited which persuades us of the reality of the resurrection: everyone saw Him, heard Him, He ate and drank before them all and, finally, Thomas touched Him. Absolute certainty of Christ's Resurrection is essential to all believers for it is on the raising of Christ that all Christianity is founded (1 Cor. 15, 14, 17).

And so St. Thomas's absence on the occasion of the first manifestation of the Risen Christ and even his doubts were providential: both for the sake of the greater personal conviction of the apostle that resulted and of his future firmness in preaching, and for the sake of the everlasting rock-like certainty of the Gospel of the Resurrection. St. John Chrysostom says that, if St. Thomas had been present at the first manifestation, he would not have doubted and, therefore, would not have had occasion to touch the Risen Lord, would not have believed in the way he did come to believe or have been able to teach us to do so³. After the manifestation of the Lord to St. Thomas there was no need to call any other apostles to witness when preaching to pagan peoples. As an eye-witness, from his own personal experience, he preached that which he had seen with his own eyes, heard with his own ears and felt with his own hands (1 Jn. 1, 1). In the homily "On the new resurrection and the Apostle Thomas," St. John Chrysostom says that nowadays people seek to found their faith on authoritative proofs. St. Thomas, in not altogether accepting the words of the apostles, had acted honestly. He needed a personal encounter with God, personal experience of communion with Christ: as his seeming disagreement with the other apostles had put aside all possible contradictions in the future. "Dear to me is your doubt," the great bishop concludes, "inasmuch as it puts an end to all doubt."

As we know, Christ did not abandon His disciple in this honest doubt. First

of all He "... made it possible that Thomas, during those in-between days should have the advice and counsel of his comrades, permitted him to be filled with an eager desire to behold Him; and when the soul was strongly aflame with the desire to see, then, finally and in the nick of time the Desired came to the desiring. As He had appeared before, through closed doors so He did again and said, as the "Peace be unto you" (Jn. 20, 26), that the identity might be both in fact and in miracle and would confirm what the apostles had already told him and lend this His second appearance absolute conviction"³.

A second time the Lord came to the apostles because He was aware of Thomas's mood, his resistance to the apostles because of his wish to insist upon his own right to a personal meeting with the Lord. This was a wish for a special meeting, not such a one as the apostle had already been granted before the Resurrection of Christ. Before, St. Thomas had walked with Christ, seen, heard and touched Him, had been devoted to Him, but he had seen Christ the Man. Then, for St. Thomas, Christ the Man had obscured Christ the God. Thomas's heart was still closed and did not fully understand that God was there beside him. Now, in essence, he was faced by his first meeting with Christ as God. Only now did he recognize in Jesus that God for whom his heart had so longed, recognized Him in a new way, looked on Him with new eyes, noticed that which, before had escaped his attention.

At last the inward eyes of his heart were opened and St. Thomas confessed Jesus as God, the God-Man. Christ the God became the only beloved and desired of his whole life. St. Thomas's reply to the Lord's invitation to touch Him is, like the confession of faith of St. Peter: "Thou art the Christ, the Son of the living God" (Mt. 16, 16), a declaration of love. In this response is the infinite joy of recovering the beloved Master, and an excited confession that He is God, and limitless devotion to Him in the awareness that He himself is son, servant and slave. From this moment onwards Thomas prepared, for Christ's sake, to rise

everything, even his life. Everywhere or Him is now the Kingdom of God and everywhere in his heart God is Jesus Christ. He fills his thoughts and to Him his entire life is henceforth devoted. From this moment begins St. Thomas's life in Christ, his complete forgetfulness of self. Now he can say that which was later said by St. Paul: *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ...Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord* (Rom. 8. 35, 37-39). Only now, turning to the past and remembering everything that he had witnessed in the days of Jesus's earthly life, St. Thomas was able to understand all His words and deeds as the words and deeds of God, was able to perceive all that he had experienced from the point of view of eternity. However, in order to recognize Christ as God, he had at first to develop some degree of faith and trust in the words of the other apostles. Had St. Thomas believed completely, he would not have seen and would not have recognized God. "Faith illuminates thoughts; disbelief does not notice even the visible; faith perceives the invisible"³. If Thomas proved capable of spiritual perception — this means he had faith, albeit an imperfect faith. He was ready to believe, given the smallest impetus from without. In one moment, as soon as St. Thomas saw before him the live Resurrected Jesus and heard His divine words repeating what He had already said, all his doubts melted away without a trace. And this again confirms that the disbelief of the holy apostle was not conditioned by any inward resistance, hardness of heart or reluctance to see Christ; on the contrary, his doubts were born of his passionate desire to see the Lord. The disbelief of St. Thomas was not sinful but legitimate, although it shows him to have still been short of true perfection.

The doubt of Thomas was an honest doubt, because it was born of devotion to Christ, of fear lest the apostles should have made a mistake, taken someone else for Christ, for Christ Himself had warned His disciple: *Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets. ...behold, he is in the secret chambers; believe it not...* (Mt. 24. 23-26).

And so the imperfection of St. Thomas in his cautious approach to the announcement of the apostles of how they had seen the Risen Lord is merely an outward seeming. St. Thomas was a straightforward person. Without any attempt at concealment, without cunning, he frankly expressed his doubt. But were not Nathaniel's words "can any good thing come out of Nazareth?" (Jn. 1. 46) equally full of doubt, those words in which he replied to Phillip's declaration that "we (i. e., Andrew, John, Peter and Phillip) have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (Jn. 1. 45).

In this respect the followers of Christ who did not see Him, but believed in Him, of whom the Lord Himself said to Thomas: *...because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed* (Jn. 20. 29) are above the apostles. Yet these words of the Lord do not in any way denigrate the act of faith of St. Thomas who looked upon and touched the body of Man glorified and, in his soul, recognized in Him the invisible Godhead. This is why St. John Chrysostom in his eulogy to the apostle put the following words into his mouth: "Thou art my Lord and my God; Thou art eternal and yet in time; Thou art heavenly and yet earthly; Thou art invisible and visible; Thou art without image yet hast Thou taken upon Thyself my image; Thou hast no body and yet art robed in this body. Thou art very God and man indeed."³

To sum up, in this episode we have the most real evidence of the resurrection of Christ. Moreover, it is on the facts of the manifestation of the Risen Lord that the whole doctrine of the Church is based, for Christians are

united first and foremost by their faith in the Risen Christ and in the coming resurrection of all the dead.

At the same time, this episode demonstrates the permissibility of honest verification in such matters of faith as admit of verification and the insufficiency of the purely scientific approach in religious matters, the necessity of faith, for Christ is the God-Man: as a man He may be beheld and studied, but as God He can be known only by faith. Only faith (as a specific mood, attunement and voluntary movement of the soul) renders possible communication with elements of another reality. In faith the "eyes of the spirit" are opened and man perceives the God-created essence of things and phenomena.

St. Thomas has, as it were, left all readers of the Gospel an example that they should approach and touch the Risen Lord — not in order "to give Him pain," but to heal their own wounds, to cure their ignorance and doubt, to acquire love and faith. Love and faith transform a man and make him — here, on this earth — a citizen of another world, of which the present world is nothing but a pale shadow. In believing love man is renewed, resurrected and again feels himself to be an inhabitant of paradise, lost so long ago, and once again talks with God.

Archpriest LEONID ROLDUGIN

NOTES

4 This parallel is pursued further. At the time of the manifestation of the Risen Christ on the shores of the Sea of Tiberias both these apostles, as ex-companions in misfortune (one had denied Christ, the other had also fallen off for a while from the fellowship of the apostles, had not been with them at the first appearance of the Risen Christ, because of his insufficient faith) are again mentioned together (Jn. 21. 2). Thomas, however, by this time had already firmly believed and was able to help Peter, who was also soon restored to full apostleship. For both a special act of Christ was essential: that Thomas might believe and that Peter might feel himself called anew.

5 The peculiar syntax of St. Thomas's saying is a point in favour of this point of view. The imperative form: "let us also go, that we may go with him," admits the assumption that he genuinely was prepared to face death, although a certain timidity and doubt in the useful purpose of the journey had been expressed just before by all the apostles. "Master, the Jews of late sought to stone thee; and goest thou thither again? (Jn. 11. 8)." we are to suppose St. Thomas to have been motivated by fear alone, his words here are quite superfluous, an unnecessary repetition in another form of what the apostles have just been saying, every word of which implied fear. It would have been more understandable, had this been the case, if St. Thomas had used the interrogative exclamatory mood, thus emphasizing the general mood of the disciples: why should we go? — as a verse 8, or even the conditional, for instance: we go, then we shall die with him.

6 And there really did arise a theory explaining the apostles' vision of the Risen Christ as a mass hallucination, induced, we are asked to believe, by their great desire to see Him. The supporters of this theory seek confirmatory evidence in the Gospel, in the part which tells of Jesus walking on the water. The Gospel, indeed, does not deny that the apostles believed in the possibility of ghostly apparitions: "But when they saw him walking upon the sea, they supposed he had been a spirit, and cried out: For they all saw him, and were troubled" (Mk. 6. 49-50; Mt. 14. 27). In this case, however, it was not a spirit that the apostles saw, but the real Lord, Who actually "walked up unto them into the ship" (Mk. 6. 51). Quite apart from the fact that a mass hallucination is a very rare and invariably arguable phenomenon, one should bear in mind that for such an illusion there is always one essential condition: a strong excitement of the nerves and an intense wish to see the desired vision. The apostles, on the other hand, were, as we know from the Gospel, quite crushed by all that had gone before and were in great fear, which was why they locked the door when they gathered together. The appearance of the Risen Lord took them by surprise.

7 This whole episode (Jn. 1. 45-51) has much in common with the history of St. Thomas. To convince oneself of this it is enough to read the text of the Gospel: both here and there we see honest doubt, a test and then belief and a confession of faith in Jesus as the Messiah, as God.





Holiness Patriarch Pimen talking to Johannes Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity, whom he received on June 11, in Moscow



From left to right: Msgr. Charles Moeller; Metropolitan Yuvenaliy of Tula and Belev; Metropolitan Nikodim of Leningrad and Novgorod; Johannes Cardinal Willebrands; the Most Reverend Angelo Fernandes, Archbishop of Delhi; Bishop Vladimir of Dmitrov and Archimandrite Ieronim Zinoviev, Father Superior of the Trinity-St. Sergius Lavra



His Holiness Patriarch Pimen received Mr. George Stein (GFR) and his family on June 12. Present at the reception were Metropolitan Serafim of Krutitsy and Kolomna, Metropolitan Yuvenaliy of Tula and Belev and Archbishop Pitirim of Volokolamsk (see p. 2)



Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and Mr. Götting, Chairman of the Christian Democratic Union of Germany, during their meeting on June 8

Starets Paisiy Velichkovsky on Prayer of the Heart

A rumour has come to me that certain people of monastic vocation dare to speak ill of the divine Jesus Prayer. They are put up to it, I venture to assert, by the enemy, so that, using their tongues as his weapons, he might cast mud at this most stainless spiritual exercise (*delaniye*). Fearing lest any of those not confirmed in mind might, on hearing their inventions, come to commit mortal sin before God by speaking ill of the teaching of many of our God-bearing Fathers and also at the instigation of those who practise this salutary exercise, I decided to write a brief homily on the divine prayer of the heart according to the teaching of the Holy Fathers to give firm, unshakeable and undoubted proof of the worth thereof.

Being myself nought but dust and ashes, I bend the knees of my heart in nought before the majesty of Your divine glory and pray You, my most sweet Jesus, Only-Begotten Son and Word of God, halo of glory and image of the Hypostasis of the Father, to illumine my clouded mind and to grant Your grace to my worthless soul, that this my labour might serve to the glory of Your Most Holy Name.

* * *

The divine exercise of the holy prayer of the heart was the constant occupation of our ancient God-bearing Fathers, both in the deserts, and in religious communities, it shone out like the sun over all the Orthodox East: on the Mount of Sinai, in the hermitages of Egypt, in Jerusalem, in Constantinople, on Mt. Athos and, in the latter days, by the grace of Christ, in Great Russia also. By this exercise of the heart in sacred prayer many of our God-bearing Fathers, having begun to burn with the seraphic flame of love for God and in God for their neighbours, have become most strict observers of the commandments of God and,

having purified their souls and hearts from all the vices of the old man, have been found worthy to become chosen vessels of the Holy Spirit. Many of these, moved by sacred inspiration, have written the praises of this divine exercise in their works. Nevertheless, the prince of malice and opposer of every good undertaking, the devil, when he saw how, through the practice of this prayer of the heart, those of monastic vocation, having chosen the better part, sit in undistracted adoration at the feet of Christ, acquiring understanding of the perfection of His divine commandments and thereby becoming the light and the enlightenment of the world, has long since been putting forth all his cunning to calumniate and bring into disrepute this salutary practice and, if possible, to exterminate it completely from the face of the earth. Thus, in the Italian lands, having entered into the serpent of Calabria and forerunner of Antichrist, the heretic Barlaam, and taken up his abode in his heart, he moved him to speak evil of our Orthodox faith, of which there is a detailed account in the Lenten Triodion, in the Synaxarion for the second Sunday in Lent. Among other things, he was audacious enough to speak ill of and to reject the holy prayer of the heart. But his sickness was in his own head. At that time the great defender and spokesman of piety, most bright among the saints, our Father Gregory Palamas, Archbishop of Thessalonica, who in perfect obedience and unceasing practice of prayer of the heart spoke out, radiating the gifts of the Holy Spirit like the Sun from Holy Mt. Athos, against Barlaam and his supporters. At the council called against the aforementioned heretic Barlaam it was Gregory Palamas, robed in irresistible strength from above, who burnt and turned to ashes all his maledictions against the Jesus Prayer by the spiritual fire of his words of refutation. And this heretic Barlaam together with Akindynos and all their followers were thrice anathematized. And to this day, every year on the

Sunday of the Triumph of Orthodoxy, our Church repeats these anathemas amongst those against other heretics: To Barlaam and Akindynos and all their followers and heirs—three-fold anathema.

Look here, friends who dare to speak ill of the prayer of the heart, and see who was its first calumniator: was it not the heretic Barlaam, thrice anathematized by the Church and accursed for all time? Do not you by your evil words partake of this heretic and those who think as he? Does not your soul tremble lest you fall under a similar ecclesiastical curse and become alienated from God? By attacking a holy practice and seducing the souls of those of your neighbours who are insufficiently confirmed in reason, can it be that you are not horrified by the terrible threat to those who do such things of which it is spoken in God's Gospel? The sacred prayer of the heart, by the strength of what has been written by our God-bearing Fathers when moved by the grace of God, purifies man of all passions, awakes him to the most careful keeping of the commandments of God and hides him from all the arrows of the enemy and from all beguilements* (*prelestey*). However, if anyone dares to practise this prayer of himself, not according to the teachings of the Holy Fathers, without consultation and advice from the spiritually experienced and, being arrogant, passionate and weak, lives without obedience and submission, such a one can easily fall into the nets of devilish temptations. This is why it is essential when we embark on this way of seeking to attain the prayer of the heart, that we should be guided by our God-bearing Fathers, many of whom have devoted wondrous pages of their works to this exercise. And it proves much that it is upon the rock of the Holy Scriptures that they all with one accord found the edifice of their salutary teaching on the most holy, mystically effective prayer of the mind in the heart.

* * *

According to the works of our holy and God-bearing Fathers, there are two prayers of the heart: one for beginners, which belongs to the sphere of *spiritu-*

al exercise (delaniye) and the other for the perfected, which belongs to the sphere of *contemplation (videniye)*; the first is the beginning, the second the accomplishment, because exercise is an ascent into contemplation. All the monastic discipline whereby we train ourselves in the love of neighbour and of God, in meekness, humility and patience, more especially the physical disciplines (fasting, watching, tear-prostrations, zealous observance of ecclesiastic and cell rules, etc.)—all these disciplines, for as long as the mind of the ascetic is directed by human will, are called *exercise*, but not under any circumstances, contemplation. If this kind of discipline of the mind in prayer has been called contemplation in patristic writings this is because, according to a frequently used expression, the mind, being the eye of the soul, is often referred to as contemplation.

When, however, with the help of God and by means of the aforementioned discipline, and above all by the most profound humility, anyone so purified heart and soul from all the filth of spiritual and bodily passions, then the grace of God, the mother of all, taking the mind it has purified by the hand like a little child, leads it as it were step by step up into spiritual contemplations, revealing to it according to the degree of its purification inexpressible and divine mysteries beyond the grasp of the mind. And this indeed is true *spiritual contemplation*, which is what we call "contemplative" or according to St. Isaac, "pure" prayer from which proceed—awe and contemplation. No one, however, can enter into these contemplations of his own power, by his own arbitrary ascetic efforts, unless God visits him and, by His grace, leads him into them. anyone dares to venture into such contemplations without the light of grace, then let him know, as St. Gregory of Sinai says, that he is imagining things being carried away by dreams and fantasies.

According to the true evidence of our God-bearing and Blessed Father Nilus, wise in God, the ascetic of Sinai, God gave the newly-created man the divine prayer of the heart while

as yet in paradise, as was suitable to is sinless state. St. Nilus, teaching those who had been praying zealously to preserve courageously the fruit of their prayer so that their labour might not be in vain, says:

"When you have prayed, as should be, expect that which should not be and take up your stand courageously, preserving your fruit. For that is your destiny from the beginning: to do and to preserve. Therefore, having done, do not leave your labour unwatched; otherwise you will obtain no profit from prayer."

St. Nil of Sora, who shone out like the sun over the land of Russia by the mental exercise of prayer, gives the following interpretation of the words of St. Nilus of Sinai: "The Scriptures say that God, having created Adam, placed him in paradise, to cultivate and preserve paradise. It is clear that St. Nilus of Sinai called prayer the cultivation of paradise, and the watchfulness against evil thoughts that should follow upon prayer—preservation." We can find similar evidences in the works of other Holy Fathers also, for instance in those of the Blessed Dorotheus, who says that the newly-created man, having been placed by God in heaven, spent his time in constant prayer. From these teachings, full of the wisdom of God, it is clear that God, having created man in His image and likeness, led him into the paradise of sweetness to plant out the gardens of immortality, that is, the thoughts of God, and to abide in contemplative prayer, celebrated with the mind only and full of grace, and to preserve all this courageously, as theapple of his eye, as the cultivation of paradise.

Incomparably greater glory, however, was attained by this prayer when the Most Holy Virgin, the Theotokos, holier than all the saints, more honourable than the Cherubim and more glorious beyond comparison than the Seraphim, abiding in the Holy of Holies, ascended through prayer of the heart to the supreme heights of the contemplation of God and was found worthy to become a spacious abode for that which could not be contained by the whole creation, for God the

Word hypostatically taking up His abode in Her. For this we have the evidence of that unshakeable pillar of Orthodoxy, our Father St. Gregory Palamas, Archbishop of Thessalonica, in his homily on the Presentation of our Most Holy Lady and Theotokos and Ever-Virgin Mary in the Temple. He says that the Most Holy Virgin, the Theotokos, having served in the Holy of Holies and achieved a perfect understanding of the Holy Scriptures that were read every Sabbath concerning the Fall of the human race through the disobedience of our forefathers and being filled with extreme sorrow on this account received from God (the grace of—Tr.) the prayer of the heart for the most expedite forgiveness and salvation for us.

From the words of St. Gregory Palamas it is clear that the Most Pure Virgin and Theotokos, as She abode in the Holy of Holies, had ascended to the supreme heights of the contemplation of God and through the renunciation of the world for the world and, by sacred stillness of mind, by the silencing of thought, by recollection of mind and ceaseless divine prayer and attention and ascension through spiritual exercise to contemplation of God, had, in Her own person, set an example of attentive and withdrawn interior life to all the religious.

The God-bearing Fathers, wise in the enlightenment of the Holy Spirit, based their teaching on the mental celebration of prayer conducted secretly in the inner man on the firm rock of the Holy Scriptures of the Old and New Testaments, drawing from this source a multitude of witnesses.

Such luminaries of Orthodoxy as St. John Chrysostom, St. Basil the Great, St. Macarius the Great, St. Hesychius of Jerusalem, St. John Climacus, St. Simeon the New Theologian, St. Gregory of Sinai and others, often refer in their works to the following passages of the Holy Scriptures that indicate the efficacy of the prayer of the heart:

When thou prayest, enter into thy closet... (Mt. 6. 6);

I will bless the Lord at all times (Pss. 34.1);

For out of the heart proceed evil thoughts... (Mt. 15. 19).

*Pray without ceasing (1 Thes. 5. 17);
...for without me ye can do nothing.
He that abideth in me, and I in him,
the same bringeth forth much fruit
(Jn. 15. 5); I had rather speak five
words with my understanding (1 Cor.
14. 19); I sleep, but my heart waketh
(Song, 5. 2); Be sober, be vigilant
(1 Pet. 5. 8); the kingdom of God is
within you (Lk. 17. 21) et alia...*

Those who walk in the fear of God and have healthy minds, on seeing the evidences of so many witnesses, unanimously agree that this divine exercise is the most meritorious of all monastic disciplines and is truly suited to the angelic monastic degree.

Know also that our God-bearing Fathers call this holy mental exercise an art.

St. John Climacus, in his 27th Oration on silence, teaching the mystery of this prayer of the heart, says: "Sitting on high, observe, if only you know the art: and you will see how and when and whence, how many and what kind of robbers are trying to enter to steal the grapes. When the sentinel gets tired, he gets up and prays, and then sits down once more and again resumes his work with new courage."¹

A similar assertion is made about this sacred prayer by St. Hesychius, presbyter of Jerusalem: "Sobriety is a spiritual art, which, with long and diligent practice and with the help of God, releases man completely from passionate thoughts and words and from evil deeds."²

St. Nicephorus the Solitary, teaching on the same subject, says: ...Come and I will impart to you the science of eternal heavenly life or, rather, the method leading him who practises it, without labour or sweat, into the harbour of passionless..."³

I think that the Holy Fathers call this sacred prayer an art (or science—*Tr.*) because, like an art, it is something that a man cannot learn himself without an experienced master, just as this mental exercise of prayer is something extraordinarily difficult to achieve without a tried teacher.

There are very few who, without instruction, by the pains of their own

endeavours and the warmth of their faith, have received it directly from God. The Church rule of prayer according to the canons of the sacred ecclesiastical books which all Orthodox Christians, monk or layman, should offer to the King of Heaven as a daily tribute, may be read aloud by an illiterate person and performed without any instruction. Whereas to bring to God the mysterious sacrifice of prayer with the mind in the heart is, inasmuch as this is a spiritual art as we have established above, impossible without instruction.

For the very reason that this divine prayer is the greatest form of monastic endeavour which, according to the Holy Fathers, is the height of perfection, the source of virtue, the most refined exercise of the mind invisibly performed in the depths of the heart, the invisible enemy of our salvation spreads it round with nets of all kinds of beguilement* and fantasies. For this reason the man who is zealous to learn this divine exercise should, according to St. Simeon the New Theologian, place himself body and soul under obedience. This is essential so that he should be able to free himself from all worries and cares, and from the attachments of the world and the body. How should he not be free who has cast all care for his soul and body on God and in God on his spiritual father? By the humility born of obedience, according to St. John Climacus and many Holy Fathers, he is able to avoid all the beguilements and nets of the devil and quietly, silently, without any harm, constantly practise this mental exercise with great benefit to his soul.

If a man has put himself under obedience but has not found his spiritual father himself to be a teacher tried indeed and in experience of this divine prayer of the heart, he should not for-

* Beguilement. The Russian word is *prelest* and Kadloubovsky and Palmer do not translate it on the grounds that, in the Philokalia's teaching of prayer, it is "almost a technical term." They say, however, that the nearest English equivalent would be "beguilement," basing this translation on the Biblical passage "And the serpent beguiled Eve. This seems satisfactory for the requirements of the present text.

his reason fall into despair. But rather, remaining in true obedience according to the commandments of God, let him together with his father, follow the teaching of our Blessed Fathers who have set out in detail their instructions for this divine practice, and from them let him take guidance about this prayer.

What then is the quality and effect of this sacred prayer? St. John Climacus, in his 28th Homily on prayer, begins by saying: "The quality of prayer is the communion and union of man with God; and the result is confirmation of peace, reconciliation with God, is the mother and again the daughter of tears, the purification of sins, a bridge leading us safely through temptation, a wall against sorrows, an annihilation of angry words... Prayer for him who truly prays is a place of judgement, the judgement-seat and throne of the Lord, preceding even the judgement that is to come."

St. Gregory of Sinai says in Chapter 13: "For beginners prayer is like a pious flame bursting out of the heart; and for the perfect it is like a sweet-scented light acting within it..."⁴

St. Macarius the Great says: "The chief of all pious zeal and the summit of all virtues is progress in prayer, which, together with all other virtues, we can obtain by asking God. Through prayer the worthy partake of the divine oneness both by spiritual action and by uniting of their mind to the Lord in love inexpressible" (Homily 40, h. 2).

St. Simeon, Archbishop of Thessalonica says of this sacred prayer: "What shall we say of this divine prayer, in invocation of the Saviour, 'Lord Jesus Christ, Son of God, have mercy upon me'?"

"It is a prayer and a vow and a confession of faith, confessing upon us the Holy Spirit and divine gifts, cleansing the heart, driving out devils. It is the indwelling presence of Jesus Christ within us, and a fountain of spiritual reflections and divine thoughts. It is remission of sins, healing of soul and body, and shining of divine illumination; it is a well of God's mercy, bestowing upon the humble revelations and initiation into

the mysteries of God. It is our only salvation, for it contains within itself the saving Name of our God, the only Name upon which we call, the name of Jesus Christ the Son of God."⁵

* * *

In olden times the most holy practice of prayer of the heart shone forth in many places, wherever the Holy Fathers took up their abode. As time passed, true teachers of this exercise who were quite free of beguilement became very few and the Holy Fathers, fearing lest the true teaching of the principle of this prayer of the heart be lost, wrote down both the principle itself and how beginners should first be instructed and enter with their mind into the land of their hearts and there in truth and without beguilement practise the discipline of mental prayer.

St. Simeon the New Theologian tells us of the principle of this prayer:

"Proceeding in this way you will smooth for yourself a true and straight path to the third method of attention and prayer which is the following: the mind should be in the heart. It should guard the heart while it prays, revolve, remaining always within, and thence, from the depths of the heart, offer up prayers to God... When the mind, there, within the heart, at last tastes and sees that the Lord is good, and delights therein... then it will no longer wish to leave this place in the heart. Then it will say in the words of the Apostle Peter: 'It is good for us to be here' (Mt. 17. 4), and will always look inwardly into the depths of the heart and will remain revolving there, repulsing all thoughts sown by the devil."⁶

The Blessed Nicephorus the Solitary, setting out the doctrine of the withdrawing of the mind with still greater clarity says: "The first thing is to dwell in silence, without vain cares and in peace with all men. Then, entering into your cell, shut the door and, having sat down in some corner force it (the mind) to descend into the heart, together with your breath. When it is come there, the next state is one devoid of all joy and merriment..." Further, he continues: "Accustom it, brother, not to come out of the heart too soon, for at first it feels very lonely in that inner seclusion and imprisonment. But

when it gets accustomed to it, it begins on the contrary to dislike wandering among external things, for the Kingdom of God is within us. If you succeeded at once, in entering with your mind into the place of your heart, as I have shown you, give thanks to God and glorify him and keep always to this practice and it will teach you things of which you are ignorant. Moreover you should know that your mind in its sojourn there should not be silent or idle but should keep repeating these words: "Lord Jesus Christ, Son of God, have mercy upon me!" as a constant discipline and exhortation and never cease from doing so. For this keeps the mind from wandering and preserves it, elusive and impenetrable, from the suggestions of the enemy and every day leads it more and more to the love and desire of God.

"If, however, in spite of all your efforts, you do not succeed in entering into the realm of the heart, as I have described, do what I shall now tell you and, with God's help, you will find what you seek. You know that in every man inner talking is in the breast. For when our lips are silent, it is in the breast that we talk and discourse with ourselves, pray and sing psalms, and do other things. Thus, having banished every thought from this inner talking (for you can do this if you want to), give it the following short prayer: 'Lord, Jesus Christ, Son of God, have mercy upon me!' and force it, instead of all other thought, to have only this one constant cry within. If you continue to do this constantly, with your whole attention, then in time this will open for you the way to the heart which I have described. There can be no doubt about this, for we have proved it ourselves by experience. If you do

this with strong desire and attention full of sweetness, a whole host of virtues will come to you: love, joy, peace and others..."*

St. Gregory of Sinai, also teaching how it is necessary to work through the mind in the heart in order to practise this most salutary invocation of the Lord, says: "...bring your mind down from your head into your heart and keep it there. And, making obeisance with difficulty and experiencing strong pain in the chest and shoulders, and groaning, cry out without ceasing in your mind and soul: Lord Jesus Christ, have mercy upon me! Then, if perhaps, because of the feeling of constriction and the pain and the frequent invocations, it (this prayer) becomes less than sweet (which does happen from the monotony of feeding upon Him of the Three names when we partake thereof often, for 'they that eat me shall yet be hungry and they that drink me shall yet be thirsty' (Eccl. 24. 21) then, transferring your mind to the other half of the prayer, say: Son of God, have mercy upon me! And, having repeated this half many times, you should not yield to laziness and vary them too often; for trees that are frequently transplanted do not take root. Control also the breath in your lungs so as not to breathe heavily: for heavy breathing coming from the heart develops thought and darkens the mind and bringing it back from thence, either surrenders it as a captive to forgetfulness, or forces it to learn one thing instead of another, so that imperceptibly it comes to be in that place where it ought not. Should you see the impurities of cunning spirits, i. e., of thoughts, arising or imprinting the image in your mind, do not be dismayed; but equally should good thoughts about certain things be revealed to you—do not allow them to capture your attention: controlling your breathing and your mind as best you can, enfolding in your heart and calling constantly and rapidly on the name of the Lord Jesus, you will soon conquer and defeat them, invisibly putting them to rout with the divine name. Sometimes you should sit on your chair for labour, sometimes, for a short while, lie on

* The last paragraph is as translated by E. Kadlunovsky and G. E. H. Palmer, op. cit., pp. 33-34. The preceding passages, however, do not correspond closely enough to the English to justify a straightforward quote—either St. Nicephorus said things several times in slightly different words or Paisiy Velichkovsky is here quoting indirectly or from memory—so that the translation, while based on the vocabulary and some expressions employed by the English translators of the Russian Philokalia, does not follow it exactly and we must take responsibility for any errors—Tr.

our bed for rest. Your sitting should be in all patience for the sake of Him who said that in prayer men ought always to pray, and not to faint (Lk. 3: 1), and not be quick to rise, discouraged by reason of the difficulty and pain of mental invocation and of the frequent tension of the mind. In the words of the Prophet: "pain has come upon me, as upon a woman in labour"** (Jer. 8: 21). And so, bending to the round and collecting the mind in the heart, call the Lord Jesus to help you, should your heart open to you. Should your sides and often your head pain you, bear it concentratedly and zealously, seeking the head in your heart, for the kingdom of heaven suffereth violence, and the violent take it by force (Mt. 11: 12).

Also, of how to say the prayer, he writes: "The fathers said thus: one says: Lord Jesus Christ, Son of God, have mercy upon me!—in full; another, that we should say the half: Jesus, Son of God, have mercy upon me!—and this is more suitable to the weakness of a mind still in infancy. For no one of themselves alone without the spirit

* Authorized version reads: "For the hurt of the daughter of my people am I hurt!"—Tr.

can in secret name the Lord Jesus in all purity and perfection and no man can say that Jesus is the Lord, but by the Holy Ghost (1 Cor. 12:3). Sometimes the mind grows weary and, feeling lonely, speaks; sometimes the lips. For this reason it is permissible to pray with the lips and with the mind; however, it is important to call (upon the Lord—Tr.) silently and calmly, in order that the voice, by disturbing the sense and the attention of the mind, should not serve as an obstacle, until such time as the mind, grown used to the exercise, has matured and received strength from the Spirit..."

And the ascetic will understand the writings of other saints about this exercise, expounded in less open form, awarding to the degree in which the Jesus Prayer has been made a part of his spiritual makeup.

¹ Translation from "Writings from the Philokalia on Prayer of the Heart." Tr. E. Kadlonovsky and G.E.H. Palmer. London, 1957, p. 28.

² Op. cit., p. 279.

³ Op. cit., p. 22.

⁴ Op. cit., p. 62.

⁵ Trans. E. Kadlonovsky and G. E. H. Palmer. in the Art of Prayer, London, 1971, pp. 88-89.

⁶ Trans. E. Kadlonovsky and G. E. H. Palmer. Writings from the Philokalia on Prayer of the Heart. London, 1967, pp. 156-157.

Sergey Vasilievich Rakhmaninov

Composer's Birth Centenary

Sergey Vasilievich Rakhmaninov's ancestors were boyars of foreign extraction who immigrated to Muscovy and found refuge and government service in Moscow. The Gospodar of the Moldavian Kingdom, Stephen the Great (1458-1504) gave his daughter Helen in marriage to Ivan the Younger (1458-1490), son of Ivan III of Russia, to strengthen his union with the State of Muscovy. After Stephen the Great's death, his elder son Bogdan ascended the Moldavian throne. The younger son, whose name was also Ivan, went to live with his sister in Moscow to be independent of his brother. Ivan had a son named Vasilii, who acquired the nickname of Rakhmanin. He is the founder of the genealogical tree of the Rakhmaninov family*.

Among the immediate ancestors of Sergey Rakhmaninov (b. April 1, 1873) was his great-grandfather Aleksandr Gerasimovich, who, in accordance with family traditions, was an officer. He served in St. Petersburg, where he married Maria Arkadievna Bakhmetieva, a close relative of N. I. Bakhmetiev, a composer and the director of the Royal Court Capella. Aleksandr Gerasimovich Rakhmaninov loved music and was a good violinist while Maria Arkadievna was a gifted pianist. Sergey Rakhmaninov's grandfather, Arkadiy Aleksandrovich, was also a good pianist, and composed miniatures and ballads for the piano. He was well

* И. И. Рахманинов. Исторические сведения о роде дворян Рахманиновых. Киев, 1896

known in Moscow as a pianist and played in private concerts. Sergey Rakhmaninov's father, Vasiliy Arkadievich, was noted for his great love of music. A talented pianist, he could spend hours at the keyboard playing improvisations.

Sergey Rakhmaninov's parents lived near Novgorod, on the estate of Oneg. As we know, after the emancipation of the serfs many landowners' estates went to rack and ruin when they lost their free labour force. This was the fate of Oneg. The Rakhmaninovs were forced to sell, and they settled in St. Petersburg.

The musical culture with which the Rakhmaninovs' whole way of life was associated, and the musical gifts of his father, grandfather, great-grandfather and great-grandmother before him, were inherited by the boy. As a child he seemed to have absorbed the musical culture and talent of his predecessors. At the age of four, little Seryozha played the piano with his grandfather. In view of this the boy's destiny was easily settled by his parents. On reaching St. Petersburg, they sent nine-year-old Seryozha to study at the conservatoire, in the junior department, where children were accepted.

The discord in the family, the lack of constant supervision and the boy's own overconfidence affected his studies. He often missed lessons, and wandered around the streets instead of studying. Consequently his parents decided, after Seryozha had been at the St. Petersburg Conservatoire for three years, that he might do better at the Moscow one. That was the time when Seryozha's cousin Aleksandr Ilyich Zilotti was starting his teaching career at the Moscow Conservatoire. On his advice Seryozha became a pupil of N. S. Zverev, a highly exacting and strict professor, in whose house the boy was to live. Professor Zverev was frequently visited by professors, actors, painters, and composers, among them P. I. Tchaikovsky, A. G. Rubinstein, and A. N. Skryabin. In this surrounding Seryozha became

more serious and diligent. At the age of sixteen he began to study the theory of composition.

In 1891 Sergey Vasilievich Rakhmaninov graduated from the Moscow Conservatoire as pianist, and in the following year, 1892, finished the theory composition class, and was awarded the Grand Gold Medal. The fact that he composed and orchestrated his diploma work, the one-act opera "Aleksey" (after Pushkin's poem "The Gypsies") in seventeen days testifies to his talent.

Usually nature endows a man with one gift. M. I. Glinka and P. I. Tchaikovsky, although composers of genius, were not outstanding pianists and never held the conductor's baton. Rakhmaninov, on the other hand, possessed all three gifts. He was a brilliant pianist, a talented composer and a fine conductor. Wide opportunities opened before him. He gave much time to composing and playing at concerts.

In 1897 he worked as a conductor at Mamontov's Opera House, a private theatre, and in 1905-1906 he was conductor at the Bolshoi Theatre in Moscow. One of the most talented musicians of his day, Rakhmaninov's life was filled to the brim with creative work.

But late in 1917 Rakhmaninov left his country, and started on his twenty-five years of wandering during which time he worked more as a performer and very little as a composer. That was how he was obliged to live away from his own country. First came Stockholm and Copenhagen, and then America in the autumn of 1918. In 1925 he returned to Europe and during the next fourteen years he gave concerts in various cities and countries. In 1939 he returned back to America, where he died on March 28, 1943, just four days before his seventieth birthday.

(to be continued)

NIKOLAY USPENSKIY
Professor at the Leningrad
Theological Academy

The Journal is published monthly in Russian and English.

Editorial and Subscription Offices:
Box No. 624, Moscow G-435, USSR
Telephone 246-98-48

Editor-in-Chief: Archbishop PITIRIM of Volokolamsk
Chairman of the Publishing Department
of the Moscow Patriarchate

Price \$ 1. Kindly remit to our account in Geneva,
Banque Populaire Suisse, Compte courant 183760/0.